

THE
Seconde Tome
of Homilies.

Of such matters as were promited, and entituled in the former part of Homilies.


Set out by the authoritie of the
Queenes Maiesties: and to
be read in euery Parish
Church agreeably.

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ensuing.

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An Admonition to all Ministers Ecclesi- asticall.

FOR that the Lorde dooth
require of his Seruaunt,
vvhome hee hath set ouer his
Housholde, to shewe both
faithfulnesse and prudence in
his office : it shall bee neces-
sarie that yee aboue all other doe behaue your
selues most faithfullie and diligentlie i n your so
high a function : that is, aptlie, plainlie, and di-
stinctly to read the sacred Scriptures, diligent-
lye to instruct the youth in their Catechisme,
graueleye and reuerently to minister his most
holy Sacraments, prudently also to choose out
such Homelies as be most meet for the time, &
for the more agreeable instructiō of the people
committed to your charge, with such discretiō,
A 2 that

that where the Homilie may appeare too long
for one reading, to diuide the same to bee read
part in the forenoone, & part in the afternoone.
And where it may so chaunce some one or o-
ther Chapter of the old Testament to fall in or-
der to be read vpon the Sundayes or holy daies,
which were better to be changed with some o-
ther of the new Testament of more edification,
it shall be well done to spend your time to con-
sider vvel of such Chapters before hand, vvhether
by your prudence and diligence in your office
may appeare, so that your people may haue
cause to glorifie God for you, and be readier to
imbrace your labours, to your better commen-
dation, to the discharge of your consciences
and their ovyne.

An

An Homilie of the right vse of the Church or Temple of God, and of the reuerence due vnto the same.

The first Chapter.



Where there appeareth at these dayes great slackenelle and negligence of a great sort of people in resorting to the church, there to serue God their heauenly father, according to their most bounden duetie, as also much vnicomely and vnreuerent behaviour of manie persons in the time when they are assembled; and thereby maie lust feare arise of the wrath of God, and his dreadfull plagues hanging ouer our heades for our greuous offences in this behalfe, amongst other many and great finnes which wee dayly and hourly commit before the Lord. Therefore for the discharge of all our consciences, and for the auoyding of the common perill and plague hanging ouer vs, let vs consider what may be said out of Gods holy booke concerning this matter, wherunto I pray you giue good aduise, for that it is of great waight, and concerneth you all. Although the eternall and incomprehensible maiestie of God, the Lorde of heauen and earth, whose seat is heauen, and the earth his footstool, cannot be inclosed in temples or houses made with mans hand, as in dwelling places able to receiue or containe his maiestie, according as is evidently declared by the prophet *Esaie*, and by the doctrine of *S. Stephen*, and *S. Paul* in the *Actes* of the *Apostles*. And where king *Solomon* (who builded vnto the Lord, the most glorious

Esaie, 16

Act. 7. 17

Of the right vse

3. Reg. 8.
2. Par. 2.
& 9.

rious Temple that euer was made) sayth. Who
shalbe able to builde a meete or worthye house for
hym? if heauen, and the heauen aboue all heauens
can not conteyne hym: howe much lesse can that
which I haue buylded? And further confesseth.
What am I, that I should be able to buyld thee
an house, O Lord? But yet for this purpose onely
it is made, that thou mayest regarde the prayer of
thy seruaunt, and his humble supplication. Much
lesse then bee our Churches meete dwelling pla-
ces to receiue the incomprehensible Maiestie of
God. And in deede, the cheefe and speciall Tem-
ples of God, wherein hee hath greatest pleasure,
and most delighteth to dwell and continue in, are
the bodies and mindes of true Christians and
the chosen people of God, according to the doc-
trine of the holy Scripture, declared in the first
Epistle to the Corinthians. Knowe ye not (sayth
Saint Paul) that ye are the Temple of God, and
that the spyrite of God, dwelleth in you? If any
man defile the Temple of God, hym will God de-
stroye. For the Temple of God is holie, which ye
are. And againe in the same Epistle: Knowe yee
not that your bodie in the Temple of the holye
Ghost dwelling in you, whom yee haue giuen you
of God, and that yee bee not your owne? For
yee are dearelye bought. Glorifie yee now there-
fore God in your bodie, and in your Spirit,
which are Gods. And therefore as your Sau-
our Chryste teacheth in the Gospell of Saynte
John, they that worship God the Father in
spyrite and trueth, in what place soeuer they doo
it, worshippe hym a right: for such worshippers
doth

1. Cor. 3.

1. Cor. 6.

of the Church.

doth God the Father looke for. For God is a spiryte, and those that worshippe him, must worship hym in spiryte and trueth. sayth our Sauour Chryste. Yet all this notwithstanding, the materpall Church or Temple is a place appoynted aswell by the vsage and continuall examples expressed in the olde Testament, as in the newe, for the people of God to resorte togeather vnto, there to heare Gods holy worde, to call vpon his holye name, to giue thanks for his innumerable and vnspeakeable benefites bestowed vpon vs, and duely and truely to celebrate his holye sacramentes, (In the vnfained dooing and accomplishing of the which, standeth that true and right worshipping of God afore mentioned) and the same Church or Temple, is by the Scriptures both of the olde Testament and the newe, called the house or Temple of the Lord, for the peculiar seruicethere done to his maiestie by his people, and for the effectuous presence of his heauenlye grace, wherewith he by his said holy worde endueth his people so there assembled. And to the saide house or Temple of God, at all times by common order appointed, are all people that be Godly in deede, bounde with all dilygence to resorte, vnlesse by sicknesse or other most vrgent causes they bee letted therfro. And all the same so resortinge thether, ought with all quietnesse and reuerence there to behaue them selues, in dooinge theyr bounden duetye and seruice to almighty GOD, in the congregation of his Saintes.

Iohn. 4.

Math. 23.

All whiche thinges are euidente to bee proo-

Al. 4. ued

Of the right vse

ued by Gods holy worde, as hereafter shall plainly appeare.

- Iohn. 2. And first of all, I will declare by the Scriptures
 Iohn. 18. that it is called (as it is in deede) the house of
 God and Temple of the Lorde. He that sweareth
 Mat. 23. by the Temple (saith our Sauour Christ) swea-
 reth by it, and him that dwelleth therein, mea-
 Iohn 2. ning God the Father which hee also expresseth
 plainly in the Gospell of Saint John, saying:
 Do not make the house of my Father, the house
 of marchaundise. And in the booke of Psalmes the
 Psalm. 5. Prophet Dauid saith, I wil enter into thine house
 I will worshipping in thy holy temple, in thy feare. And
 it is almost in infinite places of the Scripture, spe-
 cially in the Prophets and booke of Psalmes, cal-
 led the house of God, or house of the Lord. Some-
 Psal. 131. time it is named the tabernacle of the Lorde, and
 sometime the sanctuarie, that is to saye, the holpe
 Exod. 25. house or place of the Lord. And it is likewise cal-
 Leuit. 19. led the house of prayer, as Salomon, who builded
 3. Reg. 8. the temple of the Lord at Ierusalem, dooth call it
 2. Par 26. the house of the Lorde, in the which the Lordes
 name should be called vpon. And Elaias in the 50.
 Esay. 50. Chapter. My house shalbe called the house of pray-
 er amongst all nations. Which text our Sauour
 Math. 12. Christ aleadgeth in the new Testament, as dooth
 Mark. 11. appeare in thre of the euangelistes, and in the pa-
 Luke. 19. rable of the Pharisee and the Publican which
 Luke. 18. went to praye, in which Parable our Sauour
 Luke. 2. Christ saith. They went by into the temple to pray
 Actes 3. And Anna the holy widowe and prophetesse, ser-
 ued the Lord in fasting and prayer in the Temple,
 night and day. And in the story of the Acts it is
 mencioned,

mentioned, how that Peter and John went vp into the temple at the hower of prayer. And S. Paul praying in the temple at Jerusalem, was rapt in the spirite, and dyd see Iesus speaking vnto him. As in all conuenient places, prayer may be vled of the godlye priuately: so it is most certaine, that the Church or temple is the due and appoynted place for common and publike prayer. Now that it is likewise the place of thanksgiuing vnto the Lorde for his innumerable and vnspeakable benefites bestowed vpon vs, appeareth notably in the latter end of the Gospell of S. Luke, and the beginning of the story of the Acts, where it is written that the Apostles and Disciples, after the ascension of the Lord, continued with one accord daylie in the temple, alwaies praising, and blessing God. And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appoynted for the vse of the Sacramentes. It remaineth now to be declared, that the Church or Temple is the place where the liuely word of God (and not mans inuentions) ought to be reade and taught, and that the people are bound thether with all diligence to resort: and this prooffe likewise is to be made by the Scriptures, as hereafter shall appeare.

In the story of the Acts of the Apostles, we read that Paule and Barnabas preached the worde of God in the temples of the Jewes at Salamine. And when they came to Antiochia, they entred on the Saboth daye into the Synagogue or Church and sate downe, and after the Lesson or reading of the Law and the Prophets, the ruler of the temple

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ple sent vnto him saying : Ye men and brethren if any of you haue any exhortation to make vnto the people, say it. And so Paul standing vp, and making silence with his hand, sayd: **Act. 17.** Bee men that bee Israelites, and yee that feare God, giue eare: and so forth, preaching to them a Sermon out of the Scriptures, as there at large appeareth. And in the same storie of the Actes, the seuenteenth Chapter, is testified howe Paule preached Christ out of the Scriptures at Thessalonica. And in the fyfteene Chapter, James the Apostle in that holie counsell and assemblie of hys fellowe Apostles sayth. Moles of olde time hath in euerie Cittie certaine that preache hym in the Synagogues or Temples, where hee is reade euerie Sabboth day. By these places y^e may see the vsage of reading of the holie Scriptures of the olde Testament among the Jewes in their Synagogues euerie Sabboth day, and Sermons vsualle made vpon the same. Howe much more then is it conuenient that the Scriptures of God, and specially the Gospell of our Sauour Christ should be reade and expounded to vs that bee Christians in our Churches, specially our Sauour Christ and his Apostles allowed this most Godly and necessarie vsage, and by their examples confirming the same?

Mat. 4. It is written in the stories of the Gospels in di-
Marke. 1. uers places, that Iesus went rounde about all
Luke. 4. Galile, teaching in their Synagogues, and prea-
Math. 12. ching the Gospell of the kingdome: In which
20. places is his great diligence in continuall prea-
Marke. 6. ching and teaching of the people most evidently set
Luke, 13. forth.

forth.

In Luke ye read, howe Jesus according to his accustomed vse came into the Temple, and howe the Booke of Esaias the Prophet was deliuered him, howe hee read a text therein, and made a sermon vpon the same. Luke 4.

And in the 19. is expessed howe hee taught daily in the temple. And it is thus written in the 8. of John. Jesus came again early in the morning into the temple, and all the people came vnto him, and hee sate downe and taught them. And in the 18. of John, our sauour testifieth before Pilate, that hee spake openly vnto the worlde, and that hee alwayes taught in the synagogue, and in the temple, whither all the Jewes resorted, and that secretly hee spake nothing. And in Saint Luke: Jesus taught in the Temple, and all the people came earely in the morning vnto him, that they might heare him in the Temple. Luke. 19.
Iohn. 8.
Iohn. 18.
Luke. 12.

Here ye see aswell the Diligence of our Sauour in teaching the worde of God, in the temple daily, and specially on the Sabbath Dayes, as also the readinesse of the people resorting altogether, and that early in the morning, into the temple to heare him.

The same example of Diligence in preaching the worde of God in the Temple, shall yee finde in the Apostles, and the people resorting vnto them: Actes the fifth. Howe the Apostles, although they had beene whipped and scourged the daye before, and by the high Priest commaunded that they shoulde preach no more in the name of Jesus, yet the day following they entered earely in the

Of the right vse

Actes 13
15.17.

Luke 1.

Luke 2.

the morning vnto the Temple, and did not cease to teach and declare Jesus Christ. And in sundrie other places of the storie of the Actes, yee shall finde like diligence both in the Apostles in teaching, and in the people in comming to the Temple to heare Gods worde. And it is testified in the fyrst of Luke, that when Zacharie the holye Priest, and father to John Baptist, did sacrifice within the Temple, all the people stode without a long tyme praying, such was their zeale and feruencie at that tyme. And in the second of Luke appeareth what great iourneyes, men, women, yea and children tooke, to come to the Temple on the feast day, there to serue the Lorde, and specially, the example of Ioseph, the blessed Virgin Marie, Mother to our Sauour Jesus Christ, and of our Sauour Christ himselfe, being yet but a Childe, whose examples are worthe for vs to followe. So that if we would compare our negligence in resorting to the house of the Lorde there to serue him, to the diligence of the Iewes in comming daylye verie earlye, sometime by great iourneyes to their Temple, and when the multitude could not bee receyued within the Temple, the feruent zeale that they had, declared, in standing long without and praying: wee maie iustlie in his comparison condemne our slouthfulnesse and negligence, yea playne contempt in comming to the Lordes house, standing so neare vnto vs, so seldome, and scarcely at any time.

So farre is it from a great manie of vs to come earlie in the Morning, or giue attendaunce without

of the Church.

out who disdaine to come into the Temple : and yet we abhorre the verie name of the Jewes when we heare it , as of a most wicked and vngodly people. But it is to be feared, that in this point we bee farre worse then the Jewes, and that they shal rise at the Day of iudgement , to our condemnation, who in comparison to them, shewe such slackenesse and contempt in resorting to see the house of the Lord, there to serue him , according as wee are of duetie most bound.

And besides this most horrible dread of Gods iust iudgement in the great Day , wee shall not in this life escape his heauie hande and vengeance, for this contempt of the house of the Lord , and his due seruice in the same , according as the Lorde him selfe threatneth in the fyrst Chapter of his Prophet Aggeus , after this sort : Because you haue left my house desert and without companie **Agge. i.** (sayeth the Lorde) and yee haue made hast euerie man to his owne house , for this cause are the heauens stayed ouer you , that they shoulde giue no Dewe , and the earth is forbidden that it shall bring forth his fruite , and I haue called Drought vpon the earth , and vpon the mountaines, and vpon Corne, and vpon Wine, and vpon Oyle, and vpon all thinges that the Earth bringeth forth, and vpon Men, and vpon Beastes , and vpon all thinges that Mens handes labour for. Beholde if wee bee such worldlinges that wee care not for the eternall iudgementes of **G D** (which yet of all other are mooste dreadfull and horrible) wee shall not escape the punishment of **G D** in this worlde by Drought and famine , and the taking
away

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away of all worldlie commodities, which wee as
worldlinges seeme onely to regarde and care for.
Whereason the contrarie part, if wee woulde a-
mende this fault or negligence, slouthfulnesse and
contempt of the house of the Lorde, and his due
seruice there, and with diligence resort thether
together, to serue the Lorde with one accorde and
consent in all holynesse and righteousnesse before
him: wee haue promises of benefites both heauen-
lie and worldlie. **Matt. 18.** Wheresoeuer two or three bee
gathered in my name (sayeth our Sauour Christ)
there am I in the midst of them. And what can
bee more blessed, then to haue our Sauour Christ
among vs? Or what againe can bee more vn-
happie or mischieuous then to driue our Sauour
Christ from amongst vs, to leaue a place for his
and our most auncient and mortall enimie the olde
Dragon and Serpent Sathan the Diuell in the
midst of vs.

Luke 2. In the seconde of Luke it is wozitten, howe
that the Mother of Christ and Ioseph, when they
had long sought Christ, whome they had lost, and
coulede finde him no where, that at the last they
founde him in the Temple, sitting in the midst of
the Doctours. So if wee lacke Iesus Christ, that
is to say, the Sauour of our soules and bodyes,
wee shall not finde him in the Market place, or in
the Guilde hall, much lesse in the Alehouse or Ta-
uerne, amongst good fellowes (as they call them)
so soone as wee shall finde him in the Temple,
the Lordes house, amongst the Teachers and
Preachers of his worde, where indeede hee is to bee
founde. And as concerning worldlie commodi-
ties,

ties, we haue a sure promise of our Sauour Christ:
 Seeke ye first the kingdome of God, and the righte-
 ousnesse thereof, and all these things shall with-
 all bee giuen vnto you. And thus wee haue in the
 first part of this Homelie declared by Gods worde,
 that the Temple or Church is the house of the
 Lord, for that the seruice of the Lorde (as teaching
 and hearing of his holie worde, calling vpon his
 holie name, giuing thanks to him for his great and
 innumerable benefites, and due ministring of
 his Sacramentes is there bled. And it is like-
 wise declared by the Scriptures, howe all god-
 lie and Christian men and women ought at times
 appoynted, with diligence to resort vnto the
 house of the Lorde, there to serue him, and
 to glorifie him, as hee is most wor-
 thie, and wee most bounde, to
 whom be all glorie and ho-
 nour, world without
 end. Amen.

The second part of the Homelie of the
 right vse of the Church.



It was declared in the first parte of
 this Homelie, by Gods worde, that
 the Temple or Church is the house
 of the Lorde, for that the seruice of
 the Lord (as teaching and hearing of
 his holie worde, calling vpon his
 holie name, giuing thanks to him, for his great and
 innumerable benefites, and due ministring of the
 Sacra-

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Sacramentes) is there vſed. And it is likewise alreadie declared by the Scriptures, howe all godlie and Chriſtian men and women, ought at tymes appoynted, with diligence to reſort vnto the houſe of the Lorde, there to ſerue him, and to glorifie him, as hee is moſt woorthie, and wee moſt bounden.

Nowe it remayneth in this ſecond part of the Homilie concerning the right vſe of the Temple of God, to bee likewise declared by Gods worde, with what quietneſſe, ſilence, and reuerence, thoſe that reſort to the houſe of the Lorde, ought to vſe and behaue themſelues.

It may teach vs ſufficiently how well it dooth become vs Chriſtian men reuerentlie to vſe the Church and holy houſe of our prayers, by conſidering in howe great reuerence and veneration the Jewes in the olde Law had their Temple, which appeareth by ſundry places, whereof I will note vnto you certaine. In the xxvi. of Matthew, it is laide to our Sauour Chriſtes charge before a temporall Iudge, as a matter worthie death, by the two falſe witneſſes, that hee had ſayde, hee coulde deſtroy the Temple of GOD, and in three dayes builde it againe, not doubting but they might make men to beleue that hee had ſayde anie thing agaynſt the honour and maieltie of the Temple, hee ſhould ſeeme to all men moſt woorthie of death. And
Acs 11. in the 11. of the Actes, when the Jewes founde Paule in the Temple, they laide handes vpon him crying. We men Iſraelites helpe, this is that man who teacheth all men euerie where agaynſt the people and the Lawe, and agaynſt this place: be-
ſides

sides that, he hath brought the Gentles into the Temple, and hath prophaned this holie place. Beholde how they took it for like offence to speake against the Temple of God, as to speake against the law of God, & how they iudged it conuenient, that none but godlye persons and true worshippers of God should enter into the Temple of God. And the same fault is laide to Paules charge by Tertullus an eloquent man, & by the Iewes in the 24. of the Acts, before a temporall Iudge, as a matter worthy death, that he went about to pollute the Temple of God. And in the 27. of Mathewe, when the chiefe Priestes had receiued againe the peeces of siluer at Judas hand, they said, it is not lawfull to put them into Coaban (which was the treasure house of the temple) because it is the price of blood. So that they could not abide that not only any vn-cleane person, but also any other dead thing that was iudged vn-cleane, shoulde once come into the Temple, or any place thereto belonging. And to this end is S. Pauls saying in the second Epistle to the Corinthians the 6. Chapter to be applyed; 2. Cor. 6. What fellowship is there betwixt righteousness & vnrighteousnes? or what communion betwene light and darknesse? or what con corde betwene Christ and Beliall? or what part can the faithfull haue with the vnfaithfull? or what agreement can there be betwene the Temple of God and Images? Which sentence, although it be chieflie referred to the temple of the minde of the Godly: yet seeing that the similitude and pith of the argument is taken from the materiall Temple, it enforceth that no vngodlinesse, specially of Images or idols, may

Acts. 24.

Mat. 27.

2. Cor. 6.

Ier. 7.

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bee suffered in the Temple of God, which is the place of worshipping God: and therefore can no more bee suffered to stande there, then light can agree with darknesse, or Christ with Beliall: for that the true worshipping of GOD, and the worshipping of Images, are most contrarie. And the setting of them vp in the place of worshipping, may giue great occasion to the worshipping of them. But to turne to the reuerence that the Jewes had to their Temple. You will say that they honored it superstitiously and a great deal too much, crying out, The temple of the Lord, the temple of the Lord, being notwithstanding most wicked in life, and be therefore most iustly reprovied of Jeremie the Prophet of the Lord. Truth it is that they were superstitiously giuen to the honoring of their Temple: But I would wee were not as farre to short from the due reuerence of the Lords house, as they overshoot themselves therein. And if the Prophet iustly reprehended them, hearken also what the Lord requireth at our hands, that wee may know whether we be blame worthy or no.

Eccle. 4.

It is written in Ecclesiastes the 4. Chapter: When thou doest enter into the house of God (saith hee) take heed to thy feet, draw neer that thou maist heare: For obedience is much more worth then the sacrifice of fowles, which knowe not what euill they doe. Speake nothing rashly there, neither let thine heart be swift to vtter words before God. For God is in heauen, and thou art vpon the earth, therefore let thy wordes bee fewe. Note (welbeloued) what quietnesse in gesture and behauiour, what silence in talke and wordes, is required in the house of God,

of the Church.

God, for so hee calleth it. See whether they take heede to their feet, as they bee here warned, which neuer cease from vncomelie walking and letting vp and downe, and ouerthwart the Church, shewing an euident signification of notable contempt, both of God, and all good men there present: and what heede they take to their tongues, and speech, which doe not onelie speake wordes swiftlie and rashlie before the Lorde (which they bee heere forbidden) but also sometimes speake filthilie, couetouslie, and vngodlie, talking of matters scarce honest or fit for the Alehouse or Tauerne, in the house of the Lord, litle considering that they speake before God, who dwelleth in heauen (as is here declared) (when they bee but vermins here creeping vpon the earth), in comparision to his eternall Maiestie, and lesse regarding that they must giue an account at the great day, of euery idle word where soeuer it be spoken, much more of filthie, vnclean, or wicked wordes spoken in the Lordes house, to the great dishonour of his Maiestie, and offence of all that heare them. And in deede concerning the people and multitude, the temple is prepared for them to bee hearers rather then speakers, considering y^e as well the worde of God is there read and taught, whereunto they are bounde to giue diligent eare, with al reuerence and silence, as also that common prayer and thanksgiving are rehearsed and said by the publike minister in the name of the people and the whole multitude present, whereunto they giuing their readie audience, should assent and say, Amen. as S. Paul teacheth in the first Epistle to the Corinthians. And in another place, glorifying

Matt. 40

1. Cor. 14

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Of the right vse

1. Cor. 11

1. See. 9.

Leuit. 19.

Psal. 5.

God with one spirite and mouth: which cannot be
when euery man and woman in seuerall pretence
of deuotion prayeth priuatly, one asking, another
giving thanks, another reading doctrine, & forceth
not to heare the common prayer of the Minister.
And peculiarly what due reuerence is to be vsed
in the ministring of the sacraments in the temple,
the same Saint Paul teacheth vnto the Corinthi-
ans, rebuking such as did vnreuerently vse them-
selues in that behalfe. Haue ye not houses to eate
and drinke in (saith he?) Doye despise the Church
and congregation of God: what shal I say to you?
Shal I praise you? In this I praise you not. And
God requireth not only this outward reuerence of
behaviour and silence in his house, but all inwarde
reuerence in cleansyng of the thoughtes of our
heartes, threatning by his Prophete Osee in the
ninth Chapter: that for the malice of the inuenti-
ons and deuises of the people, he will cast them out
of his house: whereby is also signified the eternall
casting of them out of his heavenly house and king-
dome, which is most horrible. And therefore in the
19. of Leuiticus God sayth. Feare you with reue-
rence my sanctuarie, for I am the Lord. And accord-
ing to the same the Prophet Dauid sayeth, I will
enter into thine house, I will worship in thy holie
Temple in thy feare: shewing what inward reue-
rence and humblenesse of minde the godlie men
ought to haue in the house of the Lorde. And to al-
ledge somewhat concerning this matter out of the
new Testament, in what honor God would haue
his house or Temple kept, and that by the example
of our Saviour Christ, whose authoritie ought
of

of good reason with all true christians to be of most weight and estimation: It is written of all the foure Euangelists, as a notable act, and worthe to be testified of manie holy witnesses, howe that our Sauour Iesus Christ, that mercifull and mylde Lord, compared for his meekenesse to a sheepe, suffering with silence his flæce to bee shorne off frō him, and to a lamb led without resistance to the slaughter, which gaue his body to thē that did smite him, answered not him that reuyled, nor turned away his face from thē that did reproch him and spit vpon him, and according to his owne example, gaue precepts of mildnes and sufferance to his disciples: Yet when he saeth the temple and the holy house of his heauenly father misordered, polluted, and prophaned, bleseth great seueritie & sharpenes, ouerturneth the tables of the erchaungers, subuerteth the seates of them that solde Doves, maketh a whip of cords, and scourgeth out those wicked abusers and prophaners of the Temple of G O D, saying, My house shall be called the house of prayer, but ye haue made it a den of theues. And in the second of Iohn Doe not ye make the house of my father, the house of merchandize. For as it is the house of God, when Gods seruice is duly done in it: So when we wickedly abuse it with wicked talke of couetous bargaining: we make it a den of theues, or an house of merchandize. Bea, and such reuerence would Christ should be therein, that hee would not suffer anie vessel to be carryed through the Temple. And whereas our Sauour Christ (as is before mentioned out of Saint Luke) could be found no where (when hee was sought) but only in the

Mat. 21.

Mark. 11.

Luke. 19.

Iohn. 11.

Esai 35.

Aets 8.

Esai. 50.

Matt. 5.

Iohn. 2.

Mark. 11.

Of the right vse

temple amongst the Doctours, and now again exerciseth his authoritie and iurisdiction, not in Castles and princely palaces amongst souldiers, but in the Temple: Wee may heereby vnderstand in what place his spirituall kingdome (which hee denieth to bee of this worlde) is soonest to be founde, and best to bee knowne of all places in this worlde. And according to this example of our Saviour Christ in the Primitiue Church, which was most holy and godly, & in the which due discipline with severity was vsed agaynst the wicked, often offenders were not suffred once to enter into the house of the Lorde, nor admitted to common prayer, and the vse of the holy Sacraments with other true Christians, untill they had done open penance before the whole Church. And this was practised, not onely vpon meane persons, but also vpon rich, noble, and mighty persons, yea, vpon Theodisius that puissant and mightie Emperour, whom for committing a greuous and wilfull murther, Saint Ambrose bishop of Millaine reprovved sharply, and did also excommunicate the sayd Emperour, and Chrysoft. brought him to open penance. And they that were so iustly exempted and banished (as it were) from the house of the Lorde, were taken (as they be in deede) for men diuided and seperated from Christs Church, and in most dangerous estate, yea as S. 1. Cor. 5. Paule sayth, euen giuen vnto Sathan the Diuell for a time, and their companie was shunned and auoyded of all godly men and women, untill such time as they by repentaunce and publike penance were reconciled. Such was the honor of the Lords house in mens hearts, and outward reuerence also at

of the Church.

at that time, and so horrible a thing was it to be shut out of the Church and house of the Lorde in those daies, when religion was most pure, and nothing so corrupt as it hath been of late daies. And yet we willingly epyther by absēting our selues from the house of the Lord, doe (as it were) excommunicate our selues from the Church and fellowship of the Saints of God, or els comming thither, by vncomely, and vnreuerent behauiour there, by hastie, rashe, yea, vncleane and wicked thoughtes and wordes before the Lorde our God, horribly dishonour his holye house the Church of God and his holie name and Maiestie, to the great daunger of our soules, yea and certayne Damnation also, if we do not speedilie and earnestly repent vs of this wickednesse.

Thus ye haue heard (Dearly beloued out of Gods worde) what reuerence is due to the holy house of the Lord, howe all godly persons ought with diligence at times appoynted thither to repaire, how they ought to behaue themselves there, with reuerence and dread before the Lorde, what plagues & punishments, as well tēporall, as eternall. the Lord in his holie word threatneth, as well to such as neglect to come to his holie house, as also to such, who comming thither doe vnreuerently by gesture or talke, there behaue themselves. Wherefore if we desire to haue seasonable weather, and thereby to enioye the good frutes of the earth, if wee wyll auoyde drought and barrennesse, thyrst and hunger, which are plagues threatened vnto such as make haste to goe to theyr owne houses, to Ale house and to Tauerne, and doe leaue the

Of the right vse

house of the Lord emptye & desolate, if wee abhorre to be scourged, not with whips made of cordes, out of the materiall temple only (as our Sauioꝝ Christ serued the defilers of the house of God in Hierusalem) but also to bee beaten and driuen out of the eternall temple and house of the Lord (which is his heauenly kingdome) with the iron rodde of euerlasting damnation, & cast into vtter darknes, where is weeping and gnashing of tæth, if we fear, dread, and abhorre this (I say) as we haue most iust cause to doe: then let vs amend this our negligence and contempt in comming to the house of the Lord, this our vnreuerent behauiour in the house of the Lord, and resorting thither diligent together, let vs there with reuerent hearing of the Lordes holy worde, calling on the Lordes holy name, giuing of hearty thanks vnto the Lord for his manifolde and inestimable benefits daylie and houely bestowed vpon vs, celebrating also reuerently of the Lordes holy Sacraments, serue the Lord, in his holy house, as becometh y^e seruantes of the Lord, in holines and righteousness before him all the daies of our life, and then we shalbe assured, after this life, to rest in his holy hill, & to dwell in his tabernacle, there to praise and magnifie his holpe name in the congregation of his Saints, in the holy house of his eternal kingdome of heauen, which he hath purchased for vs, by the death and shedding of the precious blood of his sonne our sauioꝝ Iesus Christ, to whom with the Father and the holy Ghost, one immortall Maiesty of God, be all honor, glory, prayse, and thanksgiuing, world without end, Amen.

Fphe. 3.

An

An Homelie against perill of idolatrie and superfluous decking of Churches.

The first part.



In what pointes the true ornaments of the Church or Temple of God doe consist & stand, hath bene declared in the two last Homilies, entreating of the right vse of the temple or house of God, & the due reuerence that all true Christian people are bound to giue vnto the same. The summe whereof is, that the Church or house of God, is appointed by the holy Scriptures, where the liuely word of God ought to be read, taught, and hearde, the Lordes holy name called vpon by publike prayer, heartie thanks giuen to his maiestie for his infinite and vnspeakeable benefites bestowed vpon vs, his holy Sacraments duly and reuerently ministered, and that therefore all that are godly in deed ought both with diligence at times appoynted, to repaire together to the said Church, and therewith all reuerence to vse & behaue themselves before the Lord. And that the said Church thus godly vsed by the seruants of the Lord, in the Lords true seruice for the effectuous presence of Gods grace, where with he doth by his holy word and promises, endue his people there present and assembled, to the attainment as well of commodities worldlie, necessarie for vs, as also of all heauenly giftes, and life everlasting, is called by the worde of **G O D** (as it is in deede) the Temple of the Lord, and the house of God, and that therefore the due reuerence thereof

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The first part of the Sermon
thereof, is stirred vp in the heartes of the godly, by
the consideration of these true ornamentes of the
saide house of God, and not by any outward cere-
monies or costly and glorious decking of the saide
house or temple of the Lord, contrary to the which
most manifest doctrine of the Scriptures, and con-
trary to the vsage of the primitive Church, which
was most pure and vncorrupt, and contrary to the
sentences and iudgements of the auncient learned
and godly Doctours of the Church (as heereafter
shall appeare) the corruption of these latter dayes,
hath brought into the Church infinite multitudes
of images, and the same, with other partes of the
Temple also; haue decked with gold and siluer,
painted with colours, set them with stone & pearle,
clothed them with silkes and pretious vestures,
phantasing vntruely that to be the chiefe decking
and adorning of the Temple or house of God, and
that all people shoulde bee the more moued to the
due reuerence of the same, if al corners thereof were
glorious, and glistering with golde and pretious
stones. Whereas in deed they, by the said images,
and such glorious decking of the Temple, haue no-
thing at all profited such as were wise and of vn-
derstanding: but haue thereby greatlye hurte the
simple and vnwise, occasioning them thereby to
commit most horrible idolatrie. And the couetous
persons by the same occasion, seeming to worship,
and peraduenture worshipping in deed, not onely
the images, but also the matter of them, golde and
siluer, as that vice is of all others in the scriptures
peculiarly called idolatrie or worshipping of ima-
ges. Against the which, foule abuses and great e-
normities

against perill of Idolatrie.

normities shalbe alledged vnto you: first, the authority of Gods holy word, aswel out of the old Testament, as of the newe. And secondly the testimonies of the holy & ancient learned fathers & doctors out of their owne workes & ancient histories ecclesiastical, both & you may at once know their iudgements, & withall vnderstand what maner of ornaments were in the temples in the primitive church in those times, which were most pure and sincere. Thirdly, the reasons & arguments made for the defence of images or idols, & the outragious decking of temples & churches with gold, silver, pearle, & precious stone, shalbe confuted, & so this whole matter concluded. But least any should take occasion by the way of doubting by wordes or names, it is thought good here to note first of all that although in common speech we vse to call the likenes or similitudes of men or other things, images, & not idols: yet the scriptures vse the said two wordes (idols & images) indifferently for one thing alway. They be wordes of diuerse tongues and sounds, but one in sense & signification in the Scriptures. The one is taken of the Greeke word *Εἰδωλα*, an idoll & the other of the Latine word *Imago*, an image, & so both vused as English termes in the translation of scriptures indifferently, according as the Septuaginta haue in their translation in Greeke *Εἰδωλα* and *Σ.* Jerome in his translation of the same places in Latin hath *Simulachra*, in English, images. And in the new Testament, & which *Σ.* John calleth *Εἰδωλον*, *1. Iohn 5.* *Σ.* Jerom likewise translateth *Simulachrum*, as in all other like places of scripture vsually he doth so translate. And Tertullia a most ancient doctor & well learned

Li. deco-
rona mi-
litis.

The first part of the Serman
learned in both the tongues, Graeke and Latin,
interpreting this place of Saint John, Beware of
idols, that is to say, saith Tertullian, of the images
themselves: and the Latine wordes which hee v-
seth, be Effigies and Imago, to say, an Image. And
therfore it forceth not, whether in this processe we
vse the one terme or the other, or both together, se-
ing they both; (though not in common English
speech, yet in the scripture) signifie one thing. And
though some blinde mens eyes, haue heeretofore
craftilie gone about to make them to bee taken for
wordes of diuerse significations in matters of religi-
on, and haue therefore vsually named the likenesse
or similitude of a thing set vp amongst the Hea-
then in their Temples or other places to be wor-
shipped, an Idol. But the like similitude with
vs, set vp in the Church, the place of worshipping
they call an Image, as though these two wordes
(Idol and Image) in Scripture, did differ in pro-
prietie and sense, which (as is aforesaide) differ one-
lie in sound and language, and in meaning be in
deed all one, speciallie in the Scriptures and mat-
ters of religion. And our Images also haue beene,
and bee, and if they bee publikely suffered in Chur-
ches and Temples, euer will bee also worshipped,
and so idolatrie committed to them as in the last
part of this Homilie shall at large be declared and
proued. Wherefore our Images in Temples and
Churches bee in deed none other but Idols, as vn-
to the which idolatrie hath beene, is, and euer will
be committed.

And first of all, the Scriptures of the old Testa-
ment, condemning and abhorring as well all idola-
trie

against perill of Idolatrie.

trie or worshipping of Images, as also the very Idols or images themselves, specially in Temples, are so many and plentiful, that it were almost an infinite worke, and to be contained in no small volume, to record all the places concerning the same. For when God had chosen to himselfe a peculiar & a speciall people from amongst all other nations that knew not God, but worshipped idols and false Gods: he gaue vnto them certaine ordinances and lawes to bee kept and obserued of his sayde people. But concerning none other matter did he giue eyther moe, or more earnest and expresse lawes to his sayde people, then those that concerned the true worshipping of him, and the auoyding and fleeing of idols and images, and idolatrie: for that, that both the sayde idolatrie is most repugnaunt to the right worshipping of him & his true glorie, aboue all other vices, and that he knew the pronenes and inclination of mans corrupt kind of nature, to that most odious and abhominable vice. Of which ordinances and lawes, so giuen by the Lord to his people concerning that matter, I will rehearse and alledge some that bee most speciall for this purpose, that you by them may iudge of the rest.

In the fourth Chapter of the booke named Deuteronomie, is a notable place, and most wortheie with all diligence to bee marked, which beginnieth thus: And now Israel heare the commandements and iudgements which I teach thee (sayeth the Lorde) that thou doing them mayest liue, and enter and possesse the lande which the Lorde God of your fathers will giue you. Bee shall put nothing to the worde which I speake to you, neither shall

Deut. 4.
Num. 29.

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The first part of the Sermon

ye take anie thing from it. Keepe ye the commaundments of the lord your God, which I command you. And by and by after hee repeateth the same sentence thre or four times, before hee come to the matter that he would specially warne them of, as it were for a Preface, to make them to take the better heed vnto it. Take heed to thy selfe (saith he) and to thy soule, with all carefulnesse, least thou forgettest the thinges which thine eyes hath seene, and that they goe not out of thy heart all the dayes of thy life, thou shalt teach them to thy children and nephewes, or posteritie. And shortlie after, The Lord spake vnto you out of the middle of fire, but you heard the voice or sound of his words, but you did see no forme or shape at all. And by and by followeth. Take heede therefore diligently vnto your soules, you saw no maner of image in the day in the which the Lord spake vnto you in Horeb, out of the middest of the fire, least peradventure, you being deceyued, shoulde make to your selues any grauen image, or likenesse of man and woman, or the likenesse of any beast which is vpon the earth, or of the birds that flee vnder heauen, or of any creeping thing that moueth on the earth, or of the fishes that do continue in the waters: least peradventure thou lifting vp thine eyes to Heauen, doe see the Sunne and the Moone, and the Starres of heauen, and so thou, being deceyued by errour, shouldest honour, and worship them which the Lord thy God hath created to serue al nations that be vnder heauen. And againe: Beware that thou forget not the couenant of the Lord thy God, which he made with thee, and so make to thy selfe any carued image

image of them which the Lorde hath forbidden to be made: for the Lord thy God is a consuming fire, and a iealous God. If thou haue children and nephewes, and doe tarie in the lande, and being de- ceived doe make to your selues anie similitude, do- ing euill before the Lorde your God, and prouoke him to anger: I do this day call vpon heauen and earth to witnes, that yee shall quickly perish out of the land which you shall possesse, you shall not dwell in it any long time, but the Lord will destroy you, and will scatter you amongst all nations, and yee shall remayne but a verie fewe amongst the Na- tions, whither the Lorde will leade you away, and then shall you serue Gods which are made wpyth mans handes, of wood and stone, which see not and heare not, neyther eate nor smell, and so forth. This is a notable Chapter, and intreateth almost altogether of this matter. But because it is too long to write out the whole, I haue noted you cer- taine principall poyntes out of it. First, howe ear- nestly and how oft hee calleth vpon them to marke and to take heed, that vpon the peril of their soules to the charge which he giueth them. Then how he forbiddeth by a solemne and long rehearfall of all things in heauen, in earth, and in the water, any image or likenes of any thinge at all to bee made. Thirddie, what penaltie and horrible destruction, he solemly, with inuocation of heauen and earth, for recorde, denounceth and threatneth to them, their children, and posteritie, if they contrarie to this comādemēt, do make or worship any images or similitude, which he so straightly hath forbidden. And when they, this notwithstanding, partly by
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The first part of the Sermon

inclination of mans corrupt nature most prone to idolatrie, and partlie occasioned by the Gentles and Heathen people dwelling about them, who were idolaters, did fall to the making and worshipping of images: **G O D** according to his worde, brought vppon them all those plagues which he threatened them with, as appeareth in the booke of the kinges and the Chronicles, in sundrie places at large. And agreeable heereunto are many other notable places in the olde Testament, Deuteronomie 27. Cursed be he that maketh a carued image, or a cast or moulten image, which is abomination before the Lord, the worke of the artificers hande, and setteth it vp in a secret corner, and all the people shall say, Amen.

Reade the 13. and 14. Chapters of the booke of wisdom, concerning idols or images, howe they be made, set vp, called vppon, and offered vnto, and howe he prayseth the tree whereof the Gibbet is made, as happy, in comparison to the tree that an image or idole is made of, euen by these very words **Happie** is the tree wherthrough righteousnesse cometh (meaning the Gibbet) but **cursed** is the idole that is made with handes, yea, both it, and he that made it, and so forth. And by and by he sheweth howe that the thinges which were the good creatures of **G O D** before (as trees or stones) when they be once altered & fashioned into images to be worshipped, become abomination, a temptation vnto the soules of men, and a snare for the feete of the vnwise. And why? the seeking out of images, is the beginning of whordome (saith he) & the bringing vp of them, is the destruction of life: for they were not from

against perill of Idolatrie.

from the beginning, neither shall they continue for ever. The wealthy idlenesse of men hath found them out vpon earth, therefore shall they come shortly to an ende: and so forth vnto the ende of the Chapter, conteyning these poyntes. Howe Idoles or images were first inuented, and offered vnto, how by vnglacious custome they were established, howe tyrantes compell men to worship them, how the ignoraunt and the common people are deceyued by the cunning of the workeman, and the beautie of the Image, to doe honour vnto it, and so to erre from the knowledge of God, and of other great and many mischiefes that come by images. And for a conclusion hee saith, that the honouring of abhominable images is the cause, the beginning and ende of all euill, and that the worshippers of them bee either mad, or most wicked. See and view the whole Chapter with diligence, for it is worthe to bee well considered, speciall ye that is written of the deceyuing of the simple and vnwise common people by idols and images, and repeated twise or thise least it should bee forgotten. And in the Chapter following be these words: The painting of the picture and carued Image with diuerse colours, entiseth the ignoraunt so, that he honoureth and loueth the picture of a dead image that hath no soule. Neuerthelesse they that loue such euill things, they that trust in them, they that make them, they that fauour them, and they that honour them, are all worthe of death, and so forth.

Sapi. 15.

In the booke of Psalmes, the Prophet curseth the image honourers in diuerse places. Consume

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ded

The first part of the Sermon.

Pfal. 69.
Pfal. 115.
and 134. ded bee all they that worship carued images, and that delight or glorie in them. Like be they vnto the images that make them, and all they that put their trust in them.

Efsai. 42. And in the Prophete Esai, sayeth the Lord: Euen I am the Lord: and this is my name, and my glory wil I giue to none other, neither my honour to grauen images. And by and by: Let them bee confounded with shame that trust in Idoles or Images, or say to them, you are our Gods. And in the 40. Chapter after hee had set forth the incomprehensible maiestie of GOD, he asketh. To

Efsai. 40. to whome then will ye make GOD like? Or what similitude will ye set vp vnto him. Shall the caruer make him a carued image? and shall the Goldsmith couer him with Golde, and cast him into a forme of siluer plates? And for the poore man, shall the image maker frame an image of timber, that hee may haue somewhat to set vp also? And after this he cryeth out: O wretches, heard yee neuer of this? Hath it not beene preached vnto you since the beginning, and so forth, howe by the creation of the worlde, and the greatnesse of the worke, they might vnderstande the maiestie of God, the Creator and maker of all, to bee greater then that it should bee expresse, or set forth in any Image or bodily similitude? And besides this preaching, euen in the Lawe of God written with his owne finger (as the Scripture speaketh) and that in the first Table, and the beginning thereof, is this doctrine aforesaide against Images (not brieflie touched) but at large set forth and preached, and that with denuntiation of destruction to the

Exod. 20.

against perill of Idolatrie.

the contemners and breakers of this Lawe, and their posteritie after them. And leaste it shoulde yet not be marked or not remembred, the same is written and reported not in one, but in sundrie places of the worde of **G O D**, that by oft reading and hearing of it, we might once learne and remember it, as you also heare dailye reade in the Church, **G O D** spake these wordes, and sayde, **I am the Lord thy God.** Thou shalt haue none other Gods but mee. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of anie thinge that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worshippe them: For **I the Lord thy G O D** am a ielous God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee, and shewe mercie vnto thousandes in them that loue mee, and keepe my commandements. All this notwithstanding, neither could the notablenes of the place, being the verie beginning of the louing Lordes lawe, make vs to marke it, nor the plaine declaration by recounting of all kinde of similitudes, cause vs to vnderstand it, nor the oft repeating and reporting of it in diuers and sundrie places, the ofte reading and hearing of it, coule cause vs to remember it, nor the dreade of the horrible penaltie to our selues, our children, and posteritie after vs, feare vs from transgressing of it, nor the greatnesse of the rewarde to vs, and our chyldren after vs, moue vs anye thinge to obedience, and the obseruing of thys the Lordes

Exod. 20.
Leuit. 19.
Deut. 5.

The first part of the Sermon

great Lawe: But as though it had bene written in some corner, and not at large expressed, but brieflie and obscurely touched, as though no penaltie to the transgressours, nor rewarde to the obedience, had bene adioyned vnto it, like blinde men without all knowledge and vnderstanding, like vnreasonable beastes, without dreade of punishment or respect of rewarde, haue diminished and dishonoured the high Maiestie of the liuing God, by the basenesse and vilenesse of sundrye and dyuers images of deade stockes, stones and mettales. And as the maiestie of God, whome wee haue left, forsaken, and dishonoured, and therefore the greatnesse of our sinne and offence againste his maiestie, cannot bee expressed: So is the weakenesse, vilenesse, and foolishnes, in deuice of the images (wherby we haue dishonoured him) expressed at large in the scriptures, namely the Psalms, the booke of wisdom, the prophet Esaias, Ezekiel, and Baruch, specially in these places and chapters of them. Psalme. 115. & 134. Clay. 40. & 44. Ezekiel the 6. Wisdom. 13. 14. 15. Baruch 6. The which places, as I exhort you often and diligently to bee read, so are they to long at this present to be rehearsed in an Homelie. Notwithstanding, I wil make you certaine bræfe or short notes out of them, what they say of these idoles or images. First, that they be made but of small peeces of wood, stone, or mettall, and therefore they cannot be any similitudes of the great maiestie of God, whose seate is heauen, and the earth his fote-stole. Secondarilye, that they be dead, haue eyes and see not, handes and feelee not, heere and can-

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the Scrip-
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mages.

Against the perill of Idolatrie.

cannot goe, &c. and therefore they can not bee fit similitudes of the liuing God. Thirdly, that they haue no power to doe good nor harme to others, though some of them haue an axe, some a sword, some a speare in their handes, yet doe thæues come into their Temples and robbe them, and they cannot once stirre to defend themselues from the Thæues: naye, if the Temple or Church bee set a fyre, that their Priestes can runne away and saue themselues, but they can not once mooue, but tarrie still lyke blockes, as they are, and bee burned, and therefore they can bee no meete figures of the puissant and mightie GOD, who alone is able both to saue his seruants, and to destroye his enemies euerlastingly. They bee trimlie deckt in Golde, Siluer, and Stone, as well the images of men, as of women, like wanton wenches (sayeth the Prophet Baruch) that loue Paramours, and therefore can they not teach vs, nor our wiues and daughters, any sobernesse, modestie, and chastitie. And therefore although it is now commonly said that they bee the lay mens bookes, yet wese they teach no good lesson, neither of God, nor godlines, but all errour & wickednesse. Therefore God by his word, as he forbiddeth anie idols or images to bee made or set vp: so dooth hee commaund such as we finde made or set vp: to bee pulled downe, broken and destroyed.

Baruch. 6

And it is written in the booke of Numbers, the Num. 23. twentieth three Chapter, that there was no Idole in Jacob, nor there was no image scene in Israel, and that the Lord GOD was with the people. Where note, that the true Israelites, that is, the

Deut. 7.
and 12.

3. Reg. 16
2. Par. 14.
25. 31.

The first part of the Sermon

people of God, haue no images among them, but that GOD was with them, and that therefore there enemies can not hurt them, as appeareth in the processe of that Chapter. And as concerning Images alreadie set vp, thus sayeth the Lord in Deuteronomie: *Querturne their altars, and break them to peeces, cut downe their Groues, burne their images: for thou art an holy people vnto the Lord. And the same is repeated more vehementlie agayne in the twelfth Chapter of the same Booke. Here note what the people of God ought to doe to Images, where they finde them. But least anie priuate persons, vpon colour of destroying of Images, should make anie sturre or disturbance in the common wealth, it must alwayes be remembred, that the redresse of such publique enormities appertayneth to the Magistrates, and such as bee in authoritie onelie, and not to priuate persons, and therefore the good Kings of Iuda, Asa, Ezechias, Iosaphat, and Iosias, are highlie commended for the breaking downe and destroying of the altars, idoles, and images. And the Scriptures declare that they, speciallie in that poynt, did that which was right before the Lorde. And contrariwise Hieroboam, Achab, Joas, and other Princes, which eyther set vp, or suffered such aultars or images vndestroyed, are by the worde of God reported to haue dooue euill before the Lorde. And if anie contrarie to the commaundement of the Lord, will needes set vp such altars or images, or suffer them vndestroyed amongst them, the Lorde himseife threatneth in the first Chapter of the Booke of Numbers, and by his holie*

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against perill of Idolatrie.

holie Prophets, Ezechiel, Hecheas, and Abacoc, that he will come himfelfe and pull them downe. And howe he will handle, punifh, and deftroye the people that fo fet vp, or fuffer fuch altars, images, or idoles, vndeftroyed, he denounceth by his Prophete Ezechuell on this maner: **I** my felfe (faith the Lorde) will bring a fworde ouer you, to deftroye your hygh places, **I** will caft downe your altars, and breake downe your images, your flaine men will **I** laye before your Gods, and the dead carcafes of the children of **I**fraell will **I** caft before their idoles, your bones will **I** ftrow round about your altars and dwelling places, your Cit-tyes fhall be defolate, the hyll Chappels layd waft, your altars deftroyed and broken, your Gods caft downe and taken away, your Temples layd euen with the grounde, your owne workes cleane ro-
ted out, your flayne men fhall lye amongft you, that yee may learne to knowe howe that **I** am the Lorde, and fo forth to the Chapters ende, worthy wth diligence to be reade: that they that bee nere, fhall perifhe with the fworde, they that bee farre of, wth peftilence, they that flee in to holdes or wildernesfe, with hunger: and if any be yet left, that they fhall be caryed away prifoners to feruitude and bondage. So that if eyther the multitude, or plainesfe of the places myght make vs to vnderftande, or the ear-
neft charge that God gyueth in the fayde places mooue vs to rewarde, or the horrible plagues, pu-nifhments, and dreadfull deftruction, threatned to fuch worfhippers of **I**mages or **I**doles, letters vp, or mayntayners of them, myght ingender

Ezech. 6.

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The first part of the Sermon

any feare in our hearts, we would once leaue and forsake this wickednesse, being in the Lords sight so great an offence and abhominacion.

Infinite places almost might be brought out of the Scriptures of the olde Testament concerning this matter, but these few at this time shall serue for all.

Rom. 1 1. You wil say peraduenture these things pertain to the Jewes, what haue we to do with them? In dede they pertaine no lesse to vs Christians, then to them. For if we bee the people of God, howe can the worde and lawe of God not appertaine to vs? Saint Paule alledging one texte out of the olde Testament, concludeth generally for other Scriptures of the olde Testament as well as that, saying. Whatsoeuer is written before (meaning in the olde Testament) is written for our instruction: which sentence is most specially true of such writings of the olde Testament, as containe the immutable Lawe and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to bee disobeyed, such as the abouerehearsed places be. Notwithstanding, for your further satisfying herein, according to my promise, I will out of the Scriptures of the new Testament or gospel of our Sauour Christ, likewise make a confirmation of the said doctrine, against idoles or images, & of our duetie concerning the same. First the scriptures of the new testament doe in sundrye places make mention with reioysing, as for a most excellent benefite and gift of God, that they which receiued by faith of Christ, were turned from theyr Dumb and dead images, vnto the true and liuing God

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God, who is to be blessed for ever: namely in these places, the 14. and 17. of the Actes of the Apostles, the eleuenth to the Romans, the first Epistle to the Corinthians y^e twelfth Chapter, to the Galathians the fourth, and the first to the Thessalonians the first Chapter.]

And in like wise the said idols or images, and worshiping of them, are in the Scriptures of the new Testament by the spirit of God much abhorred & detested, & earnestly forbidden, as appeareth both in the forenamed places, and also many other besides, as in the 7. and 15. of the Actes of the Apostles, the first to the Romans, where is set forth the horrible plague of idolaters, given ouer by God into a reprobate sence, to worke all wickednes and abominations not to be spoken, as vsually spirituall and carnall fornication goe together.

In the first Epistle to the Corinthians the fifth Chapter, we are forbidden once to keepe company, or to eate and drinke with such as bee called brethren or Christians that doe worship images. In the fifth to the Galathians, y^e worshipping of images is numbred amongst the workes of the fleshe: and in the first to the Corinthians the tenth, it is called the seruice of diuels, and that such as vse it, shalbe destroyed. And in the sixt Chapter of y^e sayd Epistle, & the fifth to the Galathians, is denouced y^e such image worshippers shal neuer come into the inheritance of y^e kingdome of heauen. And in sundry other places is threatned, that the wrath of God shal come vpon al such. And therefore S^t John in his Epistle exhorteth vs as his deere children to beware of images. And S^t Paul warneth vs flee from

1. Iohn. 5.
1. Cor 10.

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The second part of the Sermon

from the worshipping of them if we bee wise, that is to say, if we care for health and feare destruction, if wee regard the kingdome of God & life euerlasting, and dread the wrath of God and euerlasting damnation. For it is not possible that we shoulde be worshippers of images, and the true seruants of God also, as S. Paule teacheth, in the seconde to the Corinthians the sixth Chapter, affirming expressely that there can bee no more consent or agreement betwene the Temple of God (which all true Christians be) and images, then betwene righteousness and vnrightheousnesse, betwene light and darknes, betwene the faithfull and the vnfaitfull, or betwene Christe and the Diuell. What place enforceth both that wee shoulde not worshippe images, and that we should not haue images in the Temple, for feare and occasion of worshipping of them, though they be of themselves thinges indifferent: for the Christian is the holie temple and liuing image of God, as the place well declareth, to such as will read and weigh it. And where as all godly men did euer abhore that anye kneeling and worshipping or offering should be vsed to themselves when they were aliue (for that it was the honour due to God only) as appeareth in the Actes of the Apostles by Saint Peter forbidding it to Cornelius, & by Saint Paule and Barnabas forbidding the same to the Citizens in Lestra: Yet wee like mad men fall downe before the dead idols or images of Peter and Paule, and giue that honour to stocks and stones which they thought abhominable to be giuen to them selues being aliue. And the good angell of God, as appeareth

Acts. 10.

Acts. 14.

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reth in the booke of S. Johns Revelation, refused to be kneled vnto, when that honour was offered him of John: Beware (saith the Angell) that thou doe it not, for I am thy fellowe seruant. But the euil Angell Sathan, desireth nothing so much as to bee kneled vnto, and thereby at once both to robbe God of his due honour, and to worke the Damnation of such as make him so lowe curtesie, as in the storie of the Gospell appeareth in sundrie places. Yea, and he offered our Sauour Christ all earthly goodes, on the condition that hee would kneele downe and worship him. But our Sauour repelleth Sathan by the Scriptures, saying, It is written, thou shalt worship thy Lorde God, and him alone shalt thou serue. But wee by not worshipping and seruing God alone (as the scriptures teacheth vs) and by worshipping of images, contrarie to the Scriptures, plucke Sathan to vs, and are readie without rewarde to followe his desire: yea, rather then faile, we will offer him giftes and oblations to receyue our seruice. But let vs, brethren, rather followe the counsaile of the good Angell of God, then the suggestion of subtil Sathan, that wicked angell and olde Serpent: who according to the pride whereby hee first fell, attempteth alway by such sacriledge to deprive God (whom hee enuyeth) of his due honour: and (because his owne face is horrible and vglie) to conuey it to himselfe by the mediation of gilt stockes and stones, and withall to make vs the enemies of God, and his owne suppliants & staues and in the end, to procure vs for a rewarde euerlasting Destruction.

Mar. 4.
Luke 3.

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The second part of the Sermon
Destruction and damnation. Therefore aboue all
thinges, if wee take our selues to bee Christians
in deede (as we be named) let vs credit the worde,
obey the lawe, and followe the doctrine and ex-
ample of our Sauour and maister Christ, repel-
ling Sathans suggestion to idolatrie, and wor-
shipping of images, according to the truth alled-
ged and taught out of the Testament and Gospel
of our sayd heauenly Doctour and Scholemaster
Jesus Christ, who is GOD to be blessed for ever.
Amen.

*The second part of the Homily against
the perill of Idolatrie.*



Du haue heard (welbeloued) in the
first part of this Homilie, the doctrine
of the word of God against idols and
images, agaynst idolatrie, and wor-
shipping of images, taken out of the
scriptures of the olde testament and the newe, and
confirmed by the examples aswell of the Apostles
as of our sauour Christ himselte. Now although
our sauour Christ taketh not, nor needeth not anie
testimonie of men, and that which is once confir-
med by the certaintie of his eternall trueth, hath
no more need of the confirmation of mans doctrine
and writings, then the bright Sunne at noone-
tide hath neede of the light of a little Candle to
put away darkenesse, and to encrease his light:
yet for your further contentation, it shall
in this Seconde parte bee declared (as in the
begin-

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beginning of the first part was promised) that this trueth and doctrine concerning the forbidding of images and worshipping of them, taken out of the holy Scriptures, as well of the olde Testament as the new, was belæued and taught of the olde holy fathers, and most auncient learned Doctors, and receiued in the olde primitive Church which was most vn corrupt and pure. And this declaration shalbe made out of the said holpe doctours owne writings, and out of the auncient histories Ecclesiasticall to the same belonging.

Tertullian, a most ancient writer and doctour of the church, who liued aboue one hundreth & thre score yeres after the death of our Saviour Christ, both in sundry other places of his works, and specially in his booke written against the manner of crowning, and in another litle treatise entituled, of the souldiers crowne or garland, dooth most sharply and vehemently write and inuey against images or idols. And vpon Saint Johns wordes, the first Epistle and fifth Chapter, saith thus, **S** John (saith he) deapele consideringe that matter, sayth *Lib. cōtra coronandi morem.*
 My litle children, keepe your selues from images or idols. He saith not now, keepe your selues from idolatrie, as it were from the seruice and worshipping of them: but from the images or idols themselves, that is, from the verie shape and likenes of them. For it were an vnworthy thing, & the image of the liuing God shoulde become the image of a dead idoll. Do you not thinke those persons which place images and idols in churches & temples, yea shrine them euē ouer the Lords table, euē as it were of purpose to the worshipping & honouring of

1. Ionh. 5.

The second part of the Sermon
of them, tak good heed to either of S. Johns coun-
sell or Tertullians? For so to place Images and i-
doles, is it to keepe themselves from them, or els
to receiue and imbrace them?

*Libra. 5.
ad Iacob
domini.*

Clemens in his booke to Iames, brother of the
Lorde, saith: What can be so wicked or so vn-
thankfull, as to receiue a benefite of God, and to
giue thanks therefore vnto stockes and stones?
Wherefore awake ye, and vnderstand your health,
for God hath neede of no man, nor requireth any
thing, nor can be hurt in any thing. But we be they
which are either holpen or hurt, in that wee bee
thankfull to God, or vnthankfull.

Origenes in his booke against Celsus, saith thus:
Christian men and Jewes, when they here these
wordes of the law (Thou shalt feare the Lord thy
God, and shalt not make any image) doe not onely
abhorre the Temples, aulders, and images of the
gods, but if neede bee, will rather dye then they
should defile themselves with any impietye. And
shortly after he saith: In the common wealth of the
Jewes, y caruer of idols & image maker, was cast
far of and forbidden, least they should haue any oc-
casion to make images, which might plucke cer-
taine foolish persons from God, & turne the eyes of
their soules to the contemplatiō of earthly thinges.
And in an other place of the same booke: it is not
only (sayth hee) a mad & franticke part to worship
images, but also once to dissemble, or winck at it.
And a man may know God & his only sonne, and
those which haue had such honour giuen them by
God, y they be called Gods: But it is not possible
that any should by worshipping of images get any
know

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knowledge of God.

Athanasius in his Booke against the Gentiles, hath these words: Let them tell, I pray you, how God may be knowne by an image. If it be no matter of an image, then there needeth no shape or forme seeing that God hath appeared in all material creatures which do testifie his glorie. Nowe if they say hee is knowne by the liuing things themselves, whose fashions the images expresse? For of suretie, the glorie of God should bee more euidentlie knowen, if it were declared by reasonable and liuing creatures, rather then by dead and vnmoueable images. Therefore when ye do graue or paint images, to the ende to knowe God thereby, surelie ye doe an vnworthie and unfit thing. And in another place of the same booke he sayth. The inuention of Images came of no good, but of euill, and whatsoeuer hath an euill beginning, can neuer in anie thing be iudged good, seeing it is altogether naught. Thus farre Athanasius, a verie ancient, holy, and learned Bishop and Doctour, who iudgeth both the first beginning and the ende, and altogether of images or idols, to be naught.

Lactantius likewise, an olde and learned writer, in his Booke of the Origine of errour, hath these wordes, God is aboue man, and is not placed beneath, but is to bee sought in the highest region. Lib. 2.
cap. 16.

Therefore there is no doubt, but that no religion is in that place wheresoeuer anie Image is: For if religion stand in godly things, (and there is no godlines but in heauenly things) then bee images without religio. These be Lactantius words, who

Lib. 2.
cap. 16.

The second part of the Sermon

who was aboue 13. hundred yeares agoe, and within three hundred yeares after our Saviour Christ.

Cirillus, an olde and holy doctour vpon the Gospell of Saint Iohn hath these words. Many haue left the creator, and haue worshipped the creature neither haue they beene abashed to say vnto a stock Thou art my father, and vnto a stone, Thou be begottest me. For many, yea, almost all (alas for sorrow) are fallen vnto such folly, that they haue giuen the glorie of the deitie or Godhead, to things without sense or feeling.

Epiphanius Bishop of Salamine in Cipres, a verie holie and learned man, who liued in Theodosius the Emperours time, about three hundred and nintie yeares after our Saviour Christes ascension, writeth thus to Iohn Patriarch of Hierusalem: I entred (sayeth Epiphanius) into a certaine Church to pray, I found there a linnen cloth hanging in the Church doore, painted, and hauing in it the image of Christ, as it were, or of some other Saint, (for I remember not well whose image it was) therefore when I doe see the image of man hanging in the Church of Christ, contrarie to the authoritie of the Scriptures, I did teare it, and gaue counsaile to the keepers of the Church, that they shou'd winde a poore man that was dead in the said cloth, and so burie him.

And afterwarde the same Epiphanius sending an other vnpaynted cloth, for that paynted one which hee had torne, to the sayde Patriarch, writeth thus, I pray you will the Elders of that place to receiue this cloth which I haue sent by this bearer

Against the perill of Idolatrie.

ver and commaund them that from henceforth no
such painted clothes contrarie to our religion, bee
hanged in the Church of Christ. For it becommeth
your goodnesse rather to haue this care, that you
take away such scrupulositie, which is unfitting for
the Church of Christ, and offensiue to the people
comitted to your charge. And this Epistle, as wor-
thie to bee read of many, did Saint Jerom himself
translate in the Latine tongue. And that ye may
know that Saint Jerome had this holy and lear-
ned Bishop Epiphanius in most high estimation, &
therefore did translate this Epistle, as a writing of
authoritie: here what a testimonie the said Saint
Jerome giueth him in another place in his treatie
against the errours of John Bishop of Jerusalem,
where he hath these wordes: Thou hast (saith S. All nota-
Jerome) Pope Epiphanius, which doth openly in ble Bi-
his letters call thee an heretike. Surely thou art shops
not to be preferred before him, neither for age nor were then
learning, nor godlinesse of life, nor by the testimonie called
of the whole worlde. And shortly after in the same Popes.
treatie sayeth Saint Jerom: Bishop Epiphanius
was euer of so great veneration and estimation,
that Valens the Emperour, who was a great per-
secutor, did not once touch him. For heretikes being
Princes, thought it their shame if they should per-
secute such a notable man. And in the tripartite ec-
clesiasticall hy storie, the ninth booke & xlviii. Chap-
ter, is testified, that Epiphanius being yet aliue did
work myraeles, and that after his death diuels, be-
ing expelled at his graue or tomb, did roare. Thus
you see what authoritie Saint Jerome and that
most auncient historie giue vnto the holle and lear-

Li. 9. c. 48.

D

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The second part of the Sermon
ned Bishop Epiphanius, whose iudgement of ima-
ges in Churches and Temples, then beginning by
stealth to craepe in, is worthie to be noted.

First, he iudgeth it contrarie to christian religion
and the authoritie of the Scriptures, to haue anie
Images in Christs Church. Secondly, he reiected
not onely carued, grauen, and molten images, but
also paynted Images, out of Christes Church.
Thirdly, that he regarded not whether it were the
Image of Christ or of anie other Saint, but bee-
ing an Image, would not suffer it in the Church.
Fourthly, that he did not onely remoue it out of the
Church, but with a belement zeale tare it a sunder
and exhorted that a coarſe should bee wrapped and
buried in it, iudging it meete for nothing but to rot
in the earth, following herein the example of good
king Ezechias, who brake the brazen Serpent to
pieces, & buried it to ashes, for that idolatrie was
committed to it. Last of al, that Epiphanius thinketh
it the dutie of vigilant Bishops, to be carefull that
no Image bee permitted in the Church, for that
they bee occasion of scruple and offence to the peo-
ple committed to their charge. Nowe whereas
neither Saint Jerom, who did translate the same
Epistle, nor the authours of that most auncient hi-
storie Ecclesiasticall tripartite (who doe most high-
lie commend Epiphanius, as is aforesaid) nor no o-
ther godly or learned Bishop at that time, or short-
lie after, haue written any thing against Epipha-
nius iudgement concerning images: it is an eu-
dent proſe, that in those dayes which were about
foure hundred yeares after our Saviour Christ
there were no images publicly bled and receiued
in

against perill of Idolatrie.

in the church of Christ, which was then much lesse corrupt, and more pure then now it is.

And whereas Images began at that time secretly and by stealth to craepe out of priuate mens houses into the Churches, and that first in painted cloathes and walles: such Bishops as were godly and vigilant, when they spied them, remoued the away, as vnlawfull and contrary to Christian religion, as did here Epiphanius, to whose iudgemēt you haue not only Saint Jerome the translator of his Epistle, and the writer of the historie tripertite, but also of all the learned and godly Bishops and Clarkes, yea and the whole Church at that age and so vppward to our Sauour Christs time, by the space of about foure hundred yeres, consenting and agreeing. This is writtē the more largely of Epiphanius, for that our image maintainers now adaies, seeing themselves so pressed with this most plaine and earnest act and writing of Epiphanius, a bishop and Doctor of such antiquitie and authoritie, labour by all meanes (but in vaine agaynst the truth) either to proue that this Epistle was neyther of Epiphanius writing, nor Saint Jeromes translation: either if it bee, say they, it is no great force: for this Epiphanius, say they, was a Jew, and being conuerted to the Christian fayth, and made a Bishop, retained the hatred which Jewes haue to images still in his minde, and so did and wrote agaynst them as a Jew, rather then a Christian. O Jewish impudencie and malice of such deuisers, it would be proued, and not said onely, that Epiphanius was a Jew.

Furthermore, concerning the reason they make, I

The second part of the Sermon
would admit it gladly, for if Epiphanius iudgmet
against images is not to bee admitted, for that hee
was borne of a Jewe an enemye to Images, which
be Gods enemies, converted to Christs religion:
then likewise followeth it, that no sentence in the
olde Doctors and Fathers sounding for Images,
ought to bee of anie authoritie: for that in the pri-
mitive church the most part of learned writers, as
Certullian, Cyprian, Ambrose, Austen, and infinite
others more, were of Gentiles, (which bee fauou-
rers and worshippers of Images) converted to the
christian faith, and so let somewhat slip out of their
pennies sounding for images, rather as Gentiles
then Christians, as Eusebius in his hystorie Eccle-
siasticall, and Saint Jerome saith plainlie, that I-
mages came first from the Gentiles to vs Christi-
ans. And much more doth yet folow, that the opini-
on of all the rablement of the popish church, main-
taining images, ought to be esteemed of small or no
authoritie, for that it is no maruell that they which
haue bin from their childhood brought vp amongst
Images and Idols, and haue drunke in Idolatry
almost with their mothers milk, hold with images
and idols, and speake and write for them. But in
deede it would not be so much marked whether he
were a Jewe or a Gentle converted vnto Christs
religion, that writeth, as how agreeable or contra-
rie to Gods word he dooth write, and so to credite
or discredite him, Now what Gods worde saith
of Idols and Images, and the worshipping of
them, you heard at large in the first part of this ho-
milie.

Saint Ambrose in his treatie of the death of
Theo-

against perill of Idolatrie.

Theodosius the Emperour, saith, Helene found the crosse and title on it. She worshipped the king, and not the wood surely (for that is an heathenish error, & the vanitie of the wicked) but shee worshipped him that hanged on the crosse, & whose name was written in the title, and so forth. See both the godlie Emperesse fact, and Saint Ambrose iudgement at once: They thought it had bene an Heathenish error and vanitie of the wicked, to haue worshipped the crosse it self which was imbrued with our Sauiour Christes owne precious blood. And we fall downe before euery crosse peece of timber, which is but an image of that crosse.

Saint Augustine the best learned of all auncient Doctours, in his fortie & foure Epistle to Marimus, saith. Know thou that noue of the Dead, nor a-
niething that is made of God, is worshipped as God of the Catholike Christians, of whom there is a Church also in your towne. Note that by Saint Augustine, such as worshipped the Dead or creatures, be not catholike Christians.

The same Saint Augustine teacheth in the 22 booke of the Citie of God, the tenth Chapter, that neither Temples or Churches ought to be builded or made for Martyrs or Saints, but to God alone: and that there ought no Priestes to bee appointed for Martyr or Saint, but to God onely. The same Saint Augustine in his booke of the maners of the Catholike Church, hath these wordes: I know that manie bee worshippers of tombes and pictures, I know that there bee manie that banquet most riotously ouer the graues of the dead, and giuing meat to dead carcases, doe burie themselves

D 3

vpon

The second part of the Sermon

vpon the buried, and attribute their gluttonie and
 Drunkennesse to religion. See hee esteemed wor-
 shipping of Saints tombes, and pictures, as good
 religion as gluttonie and Drunkennesse, and no bet-
 ter at al. Saint Augustine greatly alloweth Mar-
 cus Tullio, affirming y religion is most pure with-
 out images, and saith himselfe, images bee of more
 force to crooken an unhappie soule, then to teach &
 instruct it. And saith further: Euerie Child, yea e-
 uerie beast knoweth y it is not God that they see.
 Wherefore then doth the holy Ghost so often mo-
 nish vs of that which all men knowe? Whereunto
 saint Augustine himself answereth thus. For (saith
 he) when images are placed in Temples, and
 set in honourable sublimitie, and begin once to bee
 worshipped, forthwith breedeth the most vile affec-
 tion of errour. This is Saint Augustines iudge-
 ment of images in Churches: that by and by they
 breed errour and idolatrie. It would be tedious
 to rehearse all other places, which might bee
 brought out of the auncient Doctors against I-
 mages and idolatrie. Wherefore wee shall holde
 our selues contented with these fewe at this pre-
 sent. Now as concerning histories Ecclesiasticall,
 touching this matter, that ye may know why and
 when, and by whom Images were first vsed pri-
 uately, & afterwards not onely receiued into y chi-
 stians Churches and Temples, but in conclusion
 worshipped also, and how the same was gainsayd,
 resisted, and forbidden, aswell by godly Bishops &
 learned Doctours, as also by iudrie Christian
 Princes: I will briefly collect into a compendious
 historie, that which is at large in sundrie places
 written

Li. de Ci-
 uit. dei. ca.
 43. 7th p^a.
 36. & 113

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written by diuers ancient writers and historiographers concerning this matter.

As the Jewes hauing most plaine and expresse commaundement of God, that they should neither make nor worshippinge anie image (as it is at large before declared) dyd notwithstanding, by the example of the Gentles or Heathē people that dwelt about them, fall to the makynge of Images & worshipping of them, and so to the committing of most abhominable idolatrie, for the which God by his holye Prophetes doeth most sharplie reprove and threaten thē, & after ward dyd accomplish his said threatninges by extreme punishing of them (as it is also aboue specified:) Euen so some of the Christians in old time, which were conuerted from worshipping of Idols and false Godds, vnto the true liuing God, and to our Sauour Iesus Christe did of a certaine blinde zeale (and as men long accustomed to images) paynt or carue Images of our Sauour Christe, his mother Marie, and of the Apostles, thinkyng that this was a poynt of gratitude and kindenesse towardes those, by whom they had receiued the true knowledg of God, and the doctrine of the Gospell. But these pictures or Images came not yet into Churches, nor were not worshipped of a long time after. And leaste you shoulde thinke that I doe say this of mine own head onely wythout authoritie, I alleage for mee Eusebius Bishop of Cesarea, and the most ancient authour of the Ecclesiasticall historie, who liued about the 330. yeere of our Lorde in Constantinus magus dayes, and his Sonne Constantius, Emperours, in the seuenth booke of hys hystorie

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Ecclesiasticall, the fourtēne Chapter, and Saint Jerome by the tenth Chapter of the Prophet Jeremie: who both expressly say, that the errours of images (for so Saint Jerome calleth it) hath come in and passed to the Christians from the Gentles, by an Heathenish vse and custome. The cause and meanes Eusebius sheweth, saying, it is no marueile if they which being Gentles before, & did beleue, seemed to offer this, as a gift vnto our Saviour for the benefites which they haue receiued of him. Yea and wee doe see now that images of Peter, and Paule, and of our Saviour himselfe be made, and tables to bee painted, which me thinke to haue bene obserued and kept indifferently by an Heathenish custome. For the Heathen are wont so to honour them whom they iudged honour worthe, for that some tokens of olde men shoulde bee kept. For the remembrance of posteritie, is a token of their honour that were before, and the loue of those that come after.

Thus farre haue I rehearsed Eusebius words. Where note ye, that both Saint Jerome and he agree here in, that these Images came in amongst Christian men by such as were Gentles, and accustomed to idols, and being conuerted to the faith of Christ, retayned yet some remnaunts of the gentilitie not thoroughly purged: for Saint Jerome calleth it an error manifestlie. And the like example wee see in the Actes of the Apostles, of the Jewes, who when they were conuerted vnto Christ would haue brought in their circumcision (where vnto they were so long accustomed) with the into Christs religio. With whom the Apostles (namely Saint

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Saint Paul had much a do for the staying of that matter. But of Circumcision was lesse maruaile, for that it came first in by Gods ordinaunce and commaundement. A man may most iustly wonder of Images so directly against Gods holy word, & straight commaundement, how they should enter in. But Images were not yet worshipped in Eusebius time, or publikely set vp in Churches and Temples, and they who priuately had them, dyd erre of a certaine zeale, and not by malice: but afterwardes they crept out of priuate houses into Churches, and so bred first superstition, and last of al Idolatrie amongst Christians, as hereafter shall appeare.

In the time of Theodosius and Martian Emperors, who raigned about the yære of our Lord 460 and 1117. yæres agoe, when the people of the Citie of Nola once a yære dyd celebrate the birth day of Saint Felix in the Temple, and bled to banquet there sumptuously, Pontius Paulinus Bishop of Nola caused the walles of the Temple to be paynted with stories taken out of the olde Testament, that people beholding and considering those pictures, might the better obtain from too much sursetting and ryot. And about the same time Aurelius Prudentius, a very learned and Christian Poet, declareth how he did be painted in the Church, the historie of the passiõ of Saint Cassian, a Scholemaster and Martyr, whom his owne Scholers at the commaudemēt of the tyraunt, tormented with the pricking or stabbing in of their poyntels or brasen pennes into his bodie, & so by a thousand wounds and mo (as saith Prudentius) most cruelly slew him.

And

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And these were the fyrst payntinges in Churches that were notable of antiquitie. And so by this example came in paynting, and afterward Images of Tymber and stone and other matter, into the Churches of Christians. Nowe and yæ will consider this beginning, men are not so readie to worshyp a pecture on a wall, or in a windowe, as an embossed and gild Image, sette wyth Pearle and Stone. And a processe of a storie, paynted wyth the gestures and actions of many persons, and commonlye the summe of the storie wozitten wythall, hath an other vse in it, then one dumbe Idoll or Image standing by it selfe. But from learning by paynted storyes, it come by little and little to idolatrie. Which when godly men (as well Emperours and learned Bishoppes as others) perceiued, they commanded that such pictures, Images or Idols, shoulde be vsed no more. And I will for a declaration thereof, begin with the Decree of the auncient Christian Emperours, Valens & Theodosius the seconde, who raigned about foure hundred yæres after our Sauour Christes ascention, who forbade that anye Images shoulde bee made or paynted priuatlye: for certayne it is, that there were none in Temples publikey in their time. These Emperours dyd write vnto the Captaine of the armie attending on the Emperours, after this sort: Valens and Theodosius Emperours, vnto the Captaine of the armie: Whereas we haue a diligent care to mayntaine the religion of God aboue all thinges, wee wyll graunt to no man to set forth, graue, carue, or paynt the Image of our Sauour Christ in colour, stone or any other matter, but in what place

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place soeuer it shall be found, wee commaund that it be taken away, and that all such as shall attempt any thing contrary to our Decrees or coman-
dement herein, shall bee most sharpely punished. This decree is written in the bookes named Libri Augustales, the Emperiall bookes gathered by Tribuanus, Basilides, Theophilus, Dioscorides, and Satira, men of great authoritie and learning, at the cominandenient of the Emperour Justinian, and is alledged by Petrus Erimus, a notable learned man, in the ninth booke and ninth Chapter of his worke, intitaled, De honesta disciplina, that is to say, of honest learning. Heere you see what Christian Princes of most auncient tymes decreed against Images, which then began to creepe in amongst the Christians. For it is certaine that by the space of three hundred yeres and more, after the death of our Sautour Christ, and before these godlie Emperours raigned, there were no images publikely in the Churches or Temples. Howe would the Idolaters glorie, if they had so much antiquitie & authoritie for them, as is here agaynst them?

Nowe shortly after these dayes, the Gothes, Vandales, Hunnes, & other barbarous and wicked nations, burst into Italie, and all partes of the West Countries of Europe with huge and mighty armies, spoyled all places, destroyed Cities, and burned Libraries, so that leaening and true religion went to wracke, and decayed incredible. And so the Bishops of those latter dayes, beeing of lesse learning, and in the midst of the warres, taking lesse heede also then did the Bishops afore, by
ignorance

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ignorance of Gods worde, and negligence of Bishops, and specially barbarous Princes, not rightlie instructed in true Religion, bearing the rule, Images came into the Church of Christ in the sayde West partes, where these barbarous people ruled, and now in painted cloathes onely, but embossed in stone, timber, mettall, and other like matter, and were not onely set vp, but began to bee worshipped also. And Therefore Serenus Bishop of Massile, the head Towne of Gallia Narbonensis (nowe called the Prouince) a godly and learned man, who was about six hundred yeeres after our Sauour Christ, seeing the people by occasion of Images fall to most abhominable idolatrie, brake to peeces all the Images of Christ and Saintes, which were in that Citie, and was therefore complained vppon to Gregorie, the first of that name, Bishop of Rome, who was the first learned Bishop that did allowe the open hauing of Images in Churches, that can be knowne by any writing of hystorie of antiquitie. And vpon this Gregorie doe all Image worshippers at this day ground their defence. But as all thinges that bee amisse, haue from a tollerable beginning growne worse and worse, till they at the last became vntollerable: So did this matter of images. First, men bled priuately stozes painted in tables, cloathes & walles. Afterwards, grosse and embossed images priuately in their own houses. Then afterwards pictures first, & after them embossed images began to creepe into Churches: learned and godly men euer speaking against the. Then by vse it was openly maintained & they might be in churches: but yet forbidde that

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that they should be worshipped. Of which opinion was Gregorie, as by the saide Gregories Epistle to y^eforenamed Serenus bishop of M^assile, plainlie appeareth. Which Epistle is to bee founde in the booke of Epistles of Gregorie, or Register, in the 10 part of the fourth Epistle, where he sayeth these wordes: That thou didst forbid images to be worshipped, we prayse altogether, but that thou didst breake them, we blame. For it is one thing to worship the picture, and another thing by the picture of the storie, to learne what is to bee worshipped. For that which Scripture is to them that read, y^e same doth picture perform vnto idiots or the vnlearned, beholding, and so forth. And after a fewe wordes: therefore it shoulde not haue bene broken, which was set vp not to bee worshipped in Churches, but only to instruct the minds of the ignorāt. And a little after, thus thou shouldest haue saide, If you wil haue Images in the Church for that iustification, wherefore they were made in olde time, I doe permit that they may be made, & that you may haue them, and shew them, that not the sight of the storie which is opened by the picture: but that worshipping which was inconueniently giuen to the pictures, did mislike you. And if any would make images, not to forbid the, but to auoid by all means to worship any image. By these sentences taken here and there out of Gregories epistle to Serenus (for it were too long to rehearse the whole) ye may vnderstand wherewith the matter was now come sixe hundred yeres after Christ: that the hauing of images or pictures in the Churches, were then maintained in the West part of the world (for they were

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were not so forward yet in the East church) but the worshipping of them was vtterly forbidden. And you may withall note, & seeing there is no ground for worshipping of images in Gregories writing, but plain cōdenatiō therof, that such as do worship Images, doe vniustly alledge Gregorie for them. And further, if images in the Church do not teach me according to Gregories mind, but rather blind them: it followeth, & images should not bee in the church by his sentence, who only would they shuld be placed there, to the end & they might teach & ignorant. Wherefore if it be declared & Images haue bene & be worshipped, & also & they teach nothing but errors and lies (which shal by gods grace hereafter be done) I trust & then by Gregories own determination, all images & image worshippers shall be ouerthrowen. But in the mean season, Gregories authoritie was so great in all the West church, that by his encouragement men set vp Images in all places: but there iudgement was not so good to consider why he would haue the set vp, but they fel all on heapes to manifest idolatrie by worshipping of them, which bishop Serenus (not wout iust cause) feared would come to passe. Now if Serenus his iudgement, thinking it met & images, whereunto idolatry was cōmitted, should be destroied, had taken place, idolatry had bin euerthrowne: for to that which is not, no man committeth idolatrie. But of Gregories opiniō thinking that images might be suffered in churches, so it were taught & they should not be worshipped: what ruine of religion, & what mischiefe ensued afterward to all Christendome, experience hath to our great hurt and sorrow pro-
ued.

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ued. first by the schisme rising betwene the East
and the West Church about the said images. Next
by the diuision of the Empire into two parts by the
same occasion of images, to the great weakening
of all Christendome, whereby last of all, hath follo-
wed the vtter ouerthrow of the Christian religion &
noble Empire in Greece & all the East parts of the
world, and the increase of Mahomets false religiō,
and the cruel dominion & tyrannie of the Sarisens
and Turks, who do now hang ouer our necks also
that dwel in the West parts of the world, readie at
all occasion to ouerrun vs. And all this do we owe
vnto our idols & images, and our idolatry in wor-
shipping of them. But now giue you eare a little to
the processe of the historie, wherin I do much folow
the histories of Paulus Dioconus, and others ioined
with Eutropius an old writer. For though some of
the authours were fauozers of images: yet do they
most plainly and at large prosecute the historie of
those times whō Bap. Platina also in his histories of
popes, as in y^e liues of Cōstantine & Gregory the 2.
bishops of Rome, & other places (where he intrea-
teth of this matter) doth chiefly folow. After Gre-
gories time, Cōstantine bi. of Rome assembled a cou-
cel of bishops in y^e West church, & did cōdemne Phi-
lipicus then Emperoz, & John bishop of Constanti-
nople, of the herelic of y^e Monothelites, not wout a
cause indēd, but very iustly. Whē he had so done, by
the consent of y^e learned about him, the said Cōstan-
tine Bi. of Rome, caused the images of y^e ancient fa-
thers, which had bin at those 6. coucels which wer
alowed & receiued of al mē, to be painted in y^e entry
off. Peters church at Rome. When y^e Greeks had
know-

Eutrop de-
rebus.
Rom. 23.

Platina in
vitis con-
stantini, &
Grego. 2.

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knowledge heereof, they began to dispute and rea-
son the matter of images with the Latines, & held
this opinion, that images could haue no place in
Christs Church, and the Latins held the contrary,
and tooke part with the images. So the East and
West churches which agreed euill before, vpon this
contention aboute Images fell to vtter enmitie,
which was neuer reconciled yet. But in the meane
season Philippicus & Arthemius, or Anastasius, em-
perours, commaunded images and pictures to bee
pulled downe, and rased out of euery place of their
dominion. After them came Theodosius the thirde
he commaunded the defaced images to be painted
agaينه in their places: but this Theodosius reig-
ned but one yeare. Leo the third of that name suc-
ceeded him, who was a Syrian borne, a very wise,
godly, mercifull, and valiant Prince. This Leo by
proclamation commaunded, that all images set vp
in Churches to be worshipped, should bee plucked
downe and defaced, and required specially the Bi-
shop of Rome that he should doe the same, and him-
selfe in the meane season caused all Images that
were in the imperiall Citie Constantinople to bee
gathered on an heape in the midst of the Citie, and
there publikely burned them to ashes, and whyted
ouer, and razed out all pictures paynted vpon the
walles of the Temples, and punished sharply di-
uerse maintainers of images. And when some did
therefore report him to be a Tyrant, he answered,
that such of all other were most iustlie punished,
which neither worshipped God aright, nor regar-
ded the imperiall Maiestie and authoritie, but ma-
liciously rebelled against wholesome and profitable
lawes.

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lawes. When Gregorie the third of that name, Bishop of Rome, heard of the Emperours doings in Græce concerning the images, hee assembled a counsell of Italian Bishops against him, and there made decrees for images, and that more reuerence and honour should yet be giuen to them then was before, and stirred by the Italians against the emperour, first at Rauenna, and moued them to rebellion. And as Aspurgensis and Anthonius Bishop of Florence testifie in their Chronicles, he caused Rome and all Italie, at the least to refuse their obedience and the payment of anie more tribute to the Emperour: and so by treason and rebellion maintained their idolatrie. Which example other Bishops of Rome haue continually followed, and gone through withall most stoutly.

Treason
& rebellion
for the
defence
of images

After this Leo, which reigned 34. yeares, succeeded his sonne Constantine the fifth, who after his fathers example, kept images out of the temples, and being moued with the counsell which Gregorie had assembled in Italie for Images against his father: he also assembled a counsell of all the learned men and Bishops of Asia and Græce, Although some writers place this counsell in Leo Mauricus his fathers latter dayes. In this great assemblee they sate in counsell from the fourth of the Ides of Februarie, to the sixt of the Ides of August, and made concerning the vse of images this decree. It is not lawfull for them that beleeue in God through Iesus Christ, to haue anie images neither of the creator, nor of anie creatures, set vp in temples to bee worshipped: but rather that all

A councel
against
images.

¶

images

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images by the lawe of God, and for the auoyding
of offence, ought to bee taken out of the Churches.
And this decreë was executed in all places where
any images were found in Asia or Greece. And
the Emperour sent the determination of this coun-
cell holden at Constantinople, to Paule then Bi-
shop of Rome, and commaunded him to cast
all images out of the Churches: which he (tru-
sting in the friendship of Pipine a mightie prince)
refused to doe. And both hee and his successour
Stephanus the third (who assembled another
councell in Italie for Images) condemned the
Emperour and the councell of Constantinople of
heresie, and made a decree that the holie Ima-
ges (for so they called them) of Christ, the ble-
sed Virgin, and other Saintes, were in dede
worthie honour and worshipping. When Con-
stantine was dead, Leo the fourth his sonne raig-
ned after him, who married a woman of the Ci-
tie of Athens, named Theodora, who also was cal-
led Hyrene, by whome hee had a sonne, named
Constantine the sixt, and dying whilst his sonne
was yet young, left the regiment of the Em-
pire and gouernance of his young sonne to his
wife Hyrene. These thinges were doone in
the Church about the yeare of our Lord 760.
Note heere I pray you in this processe of this sto-
rie, that in the Churches of Asia and Greece, there
were no Images publicquely by the space of al-
most seuen hundred yeares. And there is no
doubt but the primitiue Church next the Apo-
stles time was most pure. Note also that when
the

Or Erene

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the contention beganne about images, howe of
 fire Christian Emperours, who were the chiefe
 Magistrates by Gods lawe to bee obeyed onelie
 one, which was Theodosius, who reigned but
 one yeare helde with Images. All the other
 Emperours, and all the learned men and Bishops
 of the East Church, and that in assembled coun-
 cels, condemned them, besydes the two Empe-
 rours before mentioned, Valens and Theodosius
 the second, who were long before these tymes,
 who straightly forbade that any Images shoulde
 bee made. And vniuersallie after this tyme, all
 the Emperours of Graece (only Theodosius excep-
 ted) destroyed continually all Images. Nowe
 on the contrarie part, note yee, that the Bishops
 of Roome, beeing no ordinarie Magistrates ap-
 poynted of God, out of their Diocesse, but usur-
 pers of Princes authoritie contrarie to Gods
 woorde, were the maintainers of images against
 Gods woorde, and stirrers up of sedition and
 rebellion, and workers of continuall Treason a-
 gaynst their Soueraigne Lordes, contrarie to
 Gods Lawe, and the ordinaunces of all humaine
 Lawes, beeing not onely enemies to GOD, but
 also Rebels and Traytours agaynst theyr Prin-
 ces. These be the first bringers in of images open-
 lie in Churches, these be the maintainers of them
 into the Churches, and these bee the meanes
 whereby they haue maintained them: to wit, con-
 spiracie, treason, and rebellion agaynst God and
 their princes.

Now to proceed in the historie, most worthy to be

The ſecond part of the Sermon.

known. In the nonage of Cōſtantine the ſixt, the Emperreſſe Hyrene his mother, in whole hands the regiment of the Empire remained, was governed much by the deuice of Theodore Biſhop & Tharaſius Patriarch of Conſtantinople, who practiſed & held with the Biſhop of Rome in maintaining of images moſt earneſtly: by whole counsell & intreatie, the Emperreſſe firſt moſt wickedly digged vp the body of her father in law Cōſtantine the fifth, and commaunded it to be openly burned, and the aſhes to be throwne into the ſea. Which example (as the conſtant report goeth) had like to haue beene put in practiſe with princes corſes in our dayes, had the authoritie of the holie father continued but a little longer. The cauſe why the Emperreſſe Hyrene thus vſed her father in lawe, was, for that he, when hee was aliue, had deſtroyed images, and had taken away the ſumptuous ornaments of Churches, ſaying, that Chriſt whole Temples they were, allowed pouertie, and not pearles & precious ſtones. Afterwarde the ſayd Hyrene at the perſwaſion of Adrian Biſhop of Rome, and Paul the Patriarch of Conſtantinople and his ſucceſſors Tharaſius, aſſembled a counsell of the biſhops of Aſia & Greece, at the Citie Nicea, where the Biſhop of Romes legats, being presidents of the counsell, and ordering all things as they liſted: the counsell which were aſſembled before vnder the Emperour Cōſtantine the fifth, and had decreed that all Images ſhould bee deſtroyed, was condemned as an hereticall counsell, and aſſembly: And a decree was made that images ſhould be put vp in all the churches

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ches of Grace, and that honour and worship also should be giuen vnto the said images. And so the Empresse, sparing no diligence in setting vp of images, nor cost in decking them in all Churches, made Constantinople within a short time altogether like Rome it selfe. And now you may see that come to passe which Bishop Serenus feared, and Gregorie the first forbade in vaine: to wit, that images should in no wise bee worshipped. For now we not onely the simple and vnwise (vnto whom images, as the Scriptures teach, bee specially a snare) but the Bishoppes and learned men also, fall to idolatrie by occasion of images, yea and make decrees and lawes for the maintenance of the same. So hard is it, and in deede impossible anie long time to haue images publicquely in Churches and Temples without idolatrie, as by the space of little more then one hundred yeeres betwixt Gregorie the first, forbidding most straightly the worshipping of images, and gregorie the third, Paule, and Leo the third, Bishoppes of Rome, with this counsell commaunding and decreeing that Images should be worshipped, most evidently appeareth.

A decree that images should be worshipped.

Now when Constantine the young Emperour came to the age of twentie yeeres, hee was dayly in lesse and lesse estimation: for such as were about his mother, perswaded her, that it was Gods determination, that shee should reigne alone, and not her sonne with her. The ambitious woman beleeuing the same, Deprived her Sonne of all imperiall dignitie, and compelled all the men of warre, with their Captaines, to sweare to her that they would not suffer her Sonne Constan-

The second part of the Sermon

time to raigne during her life. With which indignitie the yong Prince bearing moued, recovered the regiment of the Empire vnto himselfe by force, and bearing brought vp in true Religion in his fathers time, seeing the superstition of his mother Hyrene, and the Idolatrie committed by images, cast downe, brake, and burned all the idoles and images that his mother had set vp. But within fewe yeares after, Hyrene the Emperesse, taken againe into her Sonnes fauour, after shee had perswaded him to put out Nicaphorus his vncles eyes, and to cut out the tongues of his foure other vncles, and to forsake his wife, and by such meanes to bring him into hatred with all his Subiectes: nowe further to declare that she was no chaungeling, but the same woman that had before digged vp and burned her father in lawes bodie, and that she would bee as naturalla Mother as shee had beene kinde Daughter, seeing the images, which she loued so well, and had with so great cost set vp dayly destroyed by her Sonne the Emperour: by the helpe of certaine good companions, Deprived her sonne of the Empire: And first, like a kind and louing mother, put out both his eyes, and layde him in prison, where after long and manie torments, she at last most cruelly slue him.

In this hystorie ioyned to Eutropius, it is written that the Sunne was darkened by the space of seuentene dayes most straungely and dreadfullie, and that all men sayde, that for the horriblenesse of that cruell and vnnaturall fact of Hyrene, and the putting out of the Emperours eyes, the Sunne had lost his light. But in deede, God would

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would signifie by the darkenesse of the Sunne into what darkenesse and blindenesse of ignorance and Idolatrie, all Christendome should fall by the occasion of Images: The bright sunne of the eternall truth, and light of his holy word, by the mists and blacke cloudes of mens traditions being blemished and darkened, as by sundrie most terrible Earthquakes that happened about the same time, God signified, that the quiet estate of true Religio, should by such Idolatrie be most horrible tossed & turmoyled. And heere may you see what a gracious and vertuous Ladie this Hircene was, howe loving a neece to her husbandes Uncles, howe kind a Mother in lawe to her Sonnes wife, howe loving a Daughter to her father in lawe, howe naturall a Mother to her owne Sonne, and what a stout and valiant Captaine & Bishoppes of Rome had of her, for the setting vp and maintenaunce of their Idols or Images. Surely they coulde not haue found a meeter patrone for the maintenaunce of such a matter, then this Hircene, whose ambition and desire of rule was insatiable, whose treason continually studied and wrought, was most abominable, whose wicked and unnaturall crueltye passed Media and Progne, whose detestable parricides haue ministred matter to Poets, to wryte their horrible tragedies.

And yet certayne Hystoriographers, who doo put in writing all these her horrible wickedneses, for looue they had to Images, which she maintayned, doo prayse her as a godly Empresse and as

The second part of the Sermon

sent from God. Such is the blindnesse of false superstition, if it once take possession in a mans mind that it will both declare the vices of wicked princes, and also commend them. But not long after the said Hyrene being suspected to the princes and Lordes of Græce of treason, in alienating the Emperre to Charles king of the Francons, and for practising a secreete mariage betwene her selfe and the said king, and being convicted of the same, was by the said Lordes deposed and deprived againe of the Empire, and caried into exile into the Ilande Lesbos, where she ended her lewde life.

An other
counsell
against
images.

While these tragedies about images were thus working in Græce, the same question of the vse of images in Churches begā to be mooved in Spaine also. And at Eliberi, a notable city, now called Garnate, was a counsell of Spanish Bishoppes and other learned men assembled, and there, after long deliberation and debating of the matter, it was concluded at length of the whole counsell, after this sort in the 36. article.

Doctours
of the
counsell
against
images.

We thinke that pictures ought not to be in Churches, least that which is honoured or worshipped be paynted on walles. And in the 41. Canon of that counsell it is thus written: We thought good to admonish the faithfull, that as much as in them lyeth, they suffer no images to bee in their houses, but if they feare anye violence of their seruantes, at the least let them keepe themselves cleane and pure from images, if they do not so, let them bee accounted as none of the Church. Note here I praye you, howe a whole and great countrey in the West & South parts of Europe, nearer to Rome

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a greater deale then to Grece in situation of place,
do agree with the Greeks against images, and do
not onely forbid them in Churches, but also in pri-
uate houses, and do excommunicate them that
do the contrarie: And an other counsell of the lear-
ned men of Spaine also, called Concilium Toleta-
num duodecimum, decreed & determined likewise
against images and image worshippers. But
when these decrees of the Spanishe counsell at
Eliberi came to the knowledge of the Bishop of
Rome and his adherents, they fearing leaste all
Germanie also would decree against images, and
forsake them, thought to prevent the matter, and
by the consent and helpe of the Prince of francos
(whose power was the moste great in the west
partes of the worlde) assembled a counsell of Ger-
manes at Frankford, and there procured the Spa-
nish counsell against images afore mentioned, to
be condemned by the name of the Felician heresie,
(for that Felix Bishop of Aquitonia was cheefe in
that counsell) and obtayned that the actes of the
seconde Nicene counsell, assembled by Nirene (the
holy Empresse whom yee hearde of before) and the
sentence of the Bishop of Rome for imagas might
be receiued. For much after this sort do the Pa-
pistes report of the historie of the counsell of Frank-
ford. Notwithstanding the booke of Carolus Mag-
nus his owne writing, as the title sheweth, which
is now put in print, & commonly in mens handes
sheweth the iudgement of that Prince, and of the
whole counsell of Frankforde also, to be against i-
mages, and against the second counsell of Nice as-
sembled by Nirene for images, and calleth it an ar-
rogant,

Yet an o-
ther coun-
cella-
gainst i-
mages.

The second part of the Sermon

rogant, foolish and vngodly councell, and declareth the assembly of the councell of Frankford, to haue been directly made and gathered against that Nicene councell, and the errours of the same. So that it must needs follow, that either there were in one Princes time two Councels assembled at Frankford, one contrary to an other, which by no historie dooth appeare, or els that after their custome, the Popes and Papists haue most shamefully corrupted that councell, as their maner is to handle, not onely councels, but also all histories and writings of the old Doctours, falsifying and corrupting them for the maintenaunce of their wicked and vngodly purposes, as hath in times of late come to light, and dooth in our dayes more and more continually appear most evidently. Let the forged gift of Constantine, and the notable attempt to falsify the first Nicene Councell for the Popes Supremacie, practised by Popes in S. Augustines time, be a witnes hereof: which practise in deede had then taken effect, had not the diligence and wisdom of Saint Augustine and other learned and godly Bishops in Affricke, by their great labour and Charges also, resisted and stopped the same. Now to come towards an end of this historie, and to shew you the principall point that came to passe by the mayntenaunce of images: Whereas from Constantinus Magnus time, vntill this day, all authoritie imperi- all and princely Dominion of the Empire of Rome, remained continually in the right and possession of the Emperours, who had their continuance and seate imperiall at Constantinople the citie royall.

The forged gift
of Con-
stantine.
&c.
Nicene
councell
like to be
falsified.

against perill of Idolatrie.

Leo the third then Bishop of Rome, seeing the Greeke Emperours so bent agaynst his Gods of golde and siluer, timber and stone, and hauing the King of the Francons or Frenchmen, named Charles, whose power was exceeding great in the west Countreyes, verie appliable to his minde, for causes hereafter appearing, vnder the pretence that they of Constantinople, were for that matter of images vnder the Popes ban and curse, & therefore vnworthie to bee Emperours, or to beare rule, and that for the Emperours of Græce being far of, were not readie at a becke to defende the Pope agaynst the Lumbardes his enemies, and other with whom he had variance: this Leo the thirde, I say, attempted a thing exceeding straunge & vniheard of before, and of vncredible boldnesse and presumption: For he by his papall authoritie, dooth translate the gouernement of the Empire, and the crowne and name imperiall, from the Grækes, and giueth it vnto Charles the great, King of the francons, not without the consent of the forenamed Hyrene Empresse of Græce, who also sought to bee ioynd in mariage with the sayde Charles. For the which cause, the sayde Hyrene was by the Lordes of Græce deposed and banished, as one that had betrayed the Empire, as y^e before haue heard. And the sayd Princes of Græce did, after the deprivation of the sayde Hyrene, by common consent, elect and create (as they alwayes had doone) an Emperour, named Nicaphorus, whome the Bishoppe of Rome and they of the west would not acknowledge for their Emperour, for they had already created them another
and

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The second part of the Sermon

These
things
were don
about the
803. yere
of our
Lord.

Or Scau-
ratus.

and so there became two Emperours. And the Empire which was before one, was diuided into two parts, upon occasion of idols and images, and the worshipping of them: Euen as the kingdome of the Israelites was in olde time for the like cause of idolatrie diuided in king Roboam his time. And so the Bishop of Rome, hauing the fauour of Charles the great by this meanes assured to him, was wonderouslie enhaunced in power and authoritie, and did in all the West Church (speciallie in Italie) what hee list, where images were set vp, garnished, and worshipped of all sorts of men. But images were not so fast set vp, and so much honoured in Italie and the West: but Nicæphorus Emperour of Constantinople, and his successours Scauratus, the two Michaels, Leo, Theophilus & other Emperours their successours in the Empire of Græce, continuallie pulled them downe, brake them, burned them, and destroyed them as fast. And when Theodorius Emperour, would at the counsell of Lions haue agreed with the Bishop of Rome, and haue set vp images: he was by the nobles of the Empire of Græce depriued and another chosen in his place, and so rose a ielousie, suspicion, grudge, hatred, and enmitie betwene the Christians and Emperours of the East Countreyes and West, which coulde neuer bee quenched nor pacified. So that when the Saracens first, and afterward the Turkes, inuaded the Christians, the one part of Christendome would not helpe the other. By reason whereof at the last, the noble Empire of Græce, & the citie imperiall Constantinople, was lost, and is come into the hands of the Infidels,

against perill of Idolatrie.

Infidels, who nowe haue ouerrunne almost all Christendome, and possessing past the middle of Hungarie, which is part of the West Empire, doe hang ouer all our heades, to the vtter danger of all Christendome.

Thus we see what a sea of mischiefes the maintenance of images hath brought with it, what an horrible Schisme betweene the East and West Church, what an hatred betweene one Christian and another, counsels against counsels, Church against Church, Christians agaynst Christians, Princes against Princes, rebellions, treasons, unnatural and most cruell murders, the daughter digging vpp and burning her father the Emperours bodie, the mother for loue of Idolles most abhominable murdering her owne sonne, beeing an Emperour, at the last, the tearing in sunder of Christendome and the Empire into two peeces, till the Infidels, Saracens, and Turkes, common enemies to both partes, haue most cruellie vanquished, destroied and subdued the one part, the whole Empire of Greece, Asia the lesse, Thracia, Macedonia, Epirus, & many other great & goodly countries and prouinces, and haue wonne a great peece of the other Empire, and put the whole in dreadfull feare and most horrible daunger. For it is not without iust and great cause to bee dread, least the Empire of Rome was euen for the lyke cause of Images, and the worshipping of them torne in peeces and diuided, as was for Idolatrie the kingdome of Israell in olde time diuided: so like punishment, as for the lyke offence fell vpon the Jewes, will also light vpon vs: That
is

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The second part of the Sermon
is, least the cruell tyrant and enemye of our com-
mon wealth and religion the Turke, by Gods iust
vengeance, in likewise partly murder, and partly
leade away into captiuitie vs Christians, as did
the Assyrian and Babylonian Kings murder and
leade away the Israelites, and least the Empire of
Rome and Christian religion be so vtterly brought
vnder foote, as was then the kingdome of Israell
and true Religion of God, wherewith the matter
alreadie (as I haue declared) shrewdly enclineth
on our part, the greater part of Christendome
within lesse then three hundred yeares space, being
brought into captiuitie and most miserable thral-
dome vnder the Turke, and the noble Empire of
Graece cleane everted. Whereas if the Christians,
deuided by these image matters, had holden toge-
ther, no Infidels and miscreants could thus haue
preuailed against christendome. And all this mis-
chiefe and miserie, which we haue hitherto fallen
into, doe we owe to our mightie Gods of golde and
siluer, stocke and stone, in whose helpe and defence
(where they cannot helpe themselves) wee haue
trusted so long, vntill our enemies the Infidels
haue ouercome and ouerrunne vs almost altoge-
ther. A iust rewarde for those that haue left the
mightie liuing God, the Lorde of hostes, and haue
stopped and giuen the honour due to him, to deade
blockes and stockes, who haue eies and see not,
feete and cannot goe, and so forth, and are cursed of
God, and all they that make them, and that put
their trust in them.

Thus you vnderstande (welbeloued in our
Saviour Christ) by the iudgement of the old lear-
ned

against perill of Idolatrie.

ned and godly Doctours of the Church, and by ancient histories Ecclesiasticall, agreeing to the veritie of Gods worde, alledged out of the olde Testament and the newe, that images, and image worshipping, were in the primatiue Church (which was most pure and vncorrupt) abhorred and detested, as abhominable and contrarie to true Christian religion: And that when images beganne to crape into the Church, they were not onely spoken and writen against by godly and learned Bishops, Doctours, and Clarkes, but also condemned by whole Councils of Bishops, and learned men assembled together, yea the saide images by manie Christian Emperours and Bishops were defaced, broken, and destroyed, and that aboue 7.C. and 8.C. yeares agoe, and that therefore it is not of late dayes (as some would beare you in hand) that Images and image worshipping haue beene spoken and writen against. Finally, you haue heard what mischief & miserie haue by the occasion of the sayd images, fallen vpon whole Christendome, besides the losse of infinite soules, which is most horrible of all. Wherefore let vs beseech God, that we being warned by his holy word, forbidding all idolatrie, and by the writing of olde godlie Doctours and Ecclesiasticall histories written, and preserued by Gods ordinance for our admonition and warning, may flee from all idolatrie, and so escape the horrible punishment and plagues, as well worldlie as euerlasting, threathned for the same, which God our heauenly father graunt vs, for our onelie Saviour and mediatour Iesus Christs sake. Amen.

The

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The third part of the Homilie a-
gainst images and the worshipping of them, conteyning
the confutation of the principall arguments which are v-
sed to be made for the maintenance of images. Which
part may serue to instruct the Curates themselves,
or men of good vnderstanding.



NOwe yee haue heard how plainelie,
howe vehementlie, and that in ma-
nie places, the word of **G O D** spea-
keth agaynst not onely idolatrie and
worshipping of Images, but also a-
gainst images themselves: I meane
alwaies thus herein, in that we be stirred and pro-
uoked by them to worshippe them, and not as
though they were simplie forbidden by the newe
Testament, without such occasion and daunger:
And yee haue heard likewise out of histories eccle-
siasticall, the beginning, proceeding, and successe of
idolatrie by images, and the great contention in
the Church of Christ about them: to the great
trouble and decay of Christendome: and withall
ye haue heard the sentences of old ancient fathers
and godly learned doctours and bishops, agaynst
images and idolatrye, taken out of their owne wri-
tinges. It remayneth, that such reasons as bee
made for the maintenaunce of Images, excessive
painting, gliding, and decking, aswell of them, as
of the temples or churches, also bee answered and
confuted, partlie by application of some places be-
fore alledged to their reasons, and partly, by o-
therwise answering the same. Which part hath
the last place in this treatise, for that it can not
bee well vnderstanded of the meaner sort, nor the
argu-

against perill of Idolatrie.

arguments of Image maintainers, can without prohibitive too much tedious, bee answered without the knowledge of the treatise going before. And although diuerse things before mentioned, bee here rehearsed again: yet this repetition is not superfluous, but in a maner necessarie, for that the simple sort cannot els vnderstand how the foresaid places are to be applied to the arguments of such as doe maintaine Images, wherewith otherwise they might be abused.

First, it is alledged by them that maintain images, that all lawes, prohibitions, & curses, noted by vs out of the holy scripture, & sentences of h Doctors also by vs alledged, against images and the worshipping of them, appertain to the idols of the Gentiles or Pagans, as h idol of Jupiter, Mars, Mercurie, &c. and not to our images of God, of Christ, & his Saints. But it shal be declared both by Gods word, and the sentences of the ancient Doctors, and iudgement of the primitive church, that all images aswell ours, as the idols of the Gentiles, be forbidden and vnlawfull, namely in churches & temples. And first this is to bee replied out of Gods worde, that the images of God the father, the son, & the holy ghost, either seuerally, or the images of the Trinitie, which we had in euery church, be by the scriptures expressly & directly forbidden, & condemned, as appeareth by these places: The Lorde spake vnto Deut 4.
 you out of the middle of fire, you heard the voice or sound of his words, but you did see no forme or shape at al, least peraduenture you being deceiued, should make to your selfe any grauen image or likeness: & so forth, as is at large rehearsed in the first part of
 f this

The third part of the Sermon

this treatise against images. And therefore in the
old law, the middle of the propitiatorie, which pre-
sented gods seat, was empty, least any should take
occasion to make any similitude or likenesse of him.
Esaïas, after he hath set forth the incomprehensible
maiestie of god, he asketh, to whō then wil ye make
God like? Or what similitude will yee set vp vnto
him? Shall the caruer make him a carued image?
and shall the goldsmith couer him with gold, or cast
him into a forme of siluer plates? And for the poore
mā, shall the image maker frame an image of tim-
ber, y he may haue somwhat to set vp also? And af-
ter this he crieth out: O wretches, heard ye neuer of
this? Hath it not been preached to you since the be-
ginning, how by y creatiō of y world, & y greatnes
of y work, they might vnderstād the maiesty of god,
y maker & creator of all, to be greater then y it could
bee expressed or set forth in anie image or bodilie si-
militude? Thus far the Prophet Esaïas, who from
the 44. chap. to the 49. intreateth in a maner of no
other thing. And s. Paul in the acts of the Apostles
evidently teacheth the same, y no similitude can bee
made vnto God, in golde, siluer, stone, or anie other
matter. By these & many other places of scripture it
is euident, y no image either ought or can be made
vnto God. For how can God, a most pure spirite,
whom man neuer saw, be expressed by a grosse, bo-
dily, & visible similitude? How can the infinite ma-
iestie & greatnes of God, incomprehensible to mans
mind, much more not able to bee cōpassed with the
sense, be expressed in a sinall and little image? How
can a dead & dumb image expresse the liuing god?
What can an image, which when it is fallen cannot
rise

Esaï 40.

Acts 17.

against perill of Idolatrie.

rise by againe, which can neither helpe his friends
nor hurt his enemies, expresse of the most puissant
and mightie God, who alone is able to reward his
friends, & to destroy his enemies euerlastingly? A
man might iustly crie with the Prophet Habacuc,
shall such images instruct or teach any thing right
of God? Or shall they become doctors? wherefore
men that haue made an image of God, whereby to
honor him, haue therby dishonored him most high-
ly diminished his maiestie, blemished his glory, and
falsified his truth. And therefore S. Paul saith, that
such as haue framed anie similitude or Image of
god like a mortall man, or any other likenes, in tim-
ber, stone, or other matter, haue changed his truth
into a lie. For both they thought it to be no longer
that which it was, a stocke or a stone, and tooke it to be
that which it was not, as God, or an image of god.
wherefore an image of God, is not only a lie, but a
double lie also. But the Diuell is a liar, & the father
of lies: wherefore the lying images which be made
of God, to his great dishonour, and horrible danger
of his people, came from the Diuell.

wherefore they be conuict of foolishnesse & wic-
kednesse in making of images of God, or the Tri-
nitie: for that no Image of God ought or can bee
made, as by the scriptures & good reason euidentlie
appeareth: yea, and once to desire an image of God,
commeth of infidelitie, thinking no God to be pre-
sent, except they might see some signe or image of
him, as appeareth by the Hebrewes in the wilder-
nesse, willing Aaron to make them gods whom they
might see goe before them. where they obiect, that
seeing in Esaias & Daniel be certaine descriptions

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The third part of the Sermon
of God, as sitting on an high seate, &c. Why may
not a painter likewise set him forth in colours to
be seen, as it were a iudge sitting in a throne, as wel
as he is described in writing of the Prophets, see-
ing that Scripture or writing, & picture, differ but
a little? First it is to be answered, that things for-
bidden by Gods worde, as painting of Images of
God, and things permitted of God, as such descrip-
tions bled of the Prophets bee not all one: neither
ought nor can mans reason (althogh it shew neuer
so goodly) preuaile any thing against Gods expresse
word, and plaine statute law, as I may wel terme
it. Furthermore, the scripture althogh it haue cer-
taine descriptions of God, yet if you reade on forth
it expoundeth it selfe, declaring that God is a pure
spirit, infinite, who replenisheth heauen and earth
which the picture doeth not, nor expoundeth it selfe,
but rather when it hath set God forth in a bodilie
similitude, leaueth a man there, & wil easilie bring
one into the heresie of the Anthropomorphites, thin-
king God to haue hands and fete, & to sit as a man
doth: which they that do (saith S. Augustine in his
booke de fide & simbolo. cap. 7. fall into that sacri-
ledge which y^e Apostle detesteth, in those, who haue
chaunged the glorie of the incorruptible God, into
the similitude of a corruptible man. For it is wic-
kednesse for a Christian to erect such an Image to
God in a temple, and much more wickednesse to e-
rect such a one in his hart by beleewing of it. But to
this they reply, y^e by this reason notwithstanding,
Images of Christ may be made, for that he took vp-
on him flesh, and became man. It were well that
they would first graunt, y^e they haue hitherto done
most

Against perill of Idolatrie.

most wickedly in making and maintaining of Images of God, and of the Trinitie in euerie place, whereof they are by force of Gods worde and good reason conuicted: and then to descend to the trial for other Images. Nowe concerning their obiection, that an Image of Christ may be made: the answer is easie. For in Gods worde and religion, it is not only required whether a thing may be done or no: but also, whether it be lawfull & agreeable to Gods word to be done, or no. For all wickednes may be & is dayly done, which yet ought not to be done. And the words of the reasons aboue alledged out of the scriptures are, that images neither ought, nor can be made vnto God. Wherefore to replie that images of Christ may be made, except withall it be proued, that it is lawfull for them to be made, is, rather then to hold ones peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no image can bee made of Christ, but a lying image (as the scripture peculiarly calleth images lies) for Christ is God and man, Seeing therefore that for his Godhead, which is the most excellent part, no images can bee made, it is falsly called the Image of Christ: wherefore Images of Christ be not only defects, but also lies. Which reason serueth also for the images of Saints, whose soules the most excellent parts of them, can by no images be presented and expressed. Wherefore they be no images of Saints, whose soules raigue in ioy with God, but of the bodies of Saintes, which as yet lie putrified in the graues. Furthermore, no true image can be made of Christes bodie, for it is vnknowne now of what forme & countenance he was. Andt here be in Greece

Rom. i.

The third part of the Sermon
and at Rome, and in other places, diuerse images
of Christ, and none of them like to other, and yet e-
uery of them affirmeth, that there is the true & liue-
lie image of Christ, which cannot possible be. Where-
fore, as soone as an image of Christ is made, by and
by is a lie made of him, which by Gods word is for-
bidden. Which also is true of the Images of anie
Saints of antiquitie, for y^e it is vnknowne of what
forme & countenance they were. Wherefore seeing
that religion ought to be grounde d vpon truth, &
images which cannot be without lies, ought not to
be made, or put to any vse of religion, or to be placed
in churches & temples, places peculiarly appointed
to the true Religion and seruice of God. And thus
much, y^e no true image of God, our Saviour Christ
or his saints can be made: wherewithal is also consu-
ted that there alligation, that Images bee the lay
mens books. For it is euident of that which is afore
rehearsed, that they teach nothings of God, of our
Saviour Christ, and of his saints, but lies & errors,
wherefore either they be no books, or if they be, they
be false and lying bookes, the teachers of all error.

And now if it should be admitted and granted,
that an image of Christ could truly be made, yet it
is vnlawfull that it should be made, yea, or that the
image of any Saint should be made, specially to be
set vp in y^e temples, to the great & vnauoidable danger
of idolatrie, as hereafter shall bee proued. And first
concerning the image of Christ, y^e though it might be
had truly, yet it were vnlawfull to haue it in Chur-
ches publikly, is a notable place in Irenaeus, who
reproued the heretiks called Gnostici, for that they
caried about the image of Christ, made truely after
his

against perill of Idolatrie.

his owne proportion in Pilates time (as they said) and therefore to be more esteemed, than those lying images of him which we now haue. The which Gnostici also vsed to set garlands vpon the head of the said image, to shew their affection to it. But to goe to Gods word. Be not, I pray you, the words of the Scripture plaine? Beware least thou being deceived, make to thy selfe (to say, to any vse of religion) any grauen image, or any similitude of any thing. And cursed be the man that maketh any graue or moulten image, abomination before the Lord, &c. Be not our images such? Be not our images of Christ and his Saints, either carued or moulten, or cast, or similitudes of men or women? It is happy that we haue not solowed the Gentiles in making of images of beasts, fishes, and vermin also. Notwithstanding, the image of an Horse, as also the Image of the Assle that Christ rode on, haue in diuers places been brought into the church and temple of God. And is not that which is written in the beginning of the Lordes most holy Law, and daily read vnto you, most euident also? Thou shalt not make any likenesse of anye thing in heauen above, in earth beneath, or in the water vnder the earth, &c. Could any more be forbidden and sayd then this? Either of the kindes of Images, which bee eyther carued, moulten, or otherwise similitudes? Or of thinges whereof Images are forbidden to be made? Are not all thinges eyther in heauen, earth, or water vnder the earth? And bee not our Images of Christ and his Sayntes, lykenesses of thinges in heauen, earth, or in the water? If they continue in their former answer, that

Leuit 25.

Deut. 5.

Scriptile

Fusile.

Similitudo.

Deut. 27.

Ezod 20.

The third part of the Sermon

these prohibitions concerne the Idols of the Gentiles, and not our images: first that answer is already confuted, concerning the images of God and the Trinitie at large, and concerning the images of Christ also, by Irenaeus. And that the law of God is likewise to be vnderstood against all our images aswell of Christ, as his saints, in Temples & Churches, appeareth further by the iudgement of y^e olde doctours, & the primitive church. Epiphanius renting a painted cloath, wherein was the picture of Christ, or of some Saint, affirming it to be against our religion, that any such image should be had in the temple or church (as is before at large declared) iudged y^e not only idols of the Gentiles, but that all images of Christ and his saints also, were forbidde by gods word & our religion. Lactantius affirming it to be certain y^e no true religion can be where any image or picture is, (as is before declared) iudged, that aswell all images and pictures, as the idols of the Gentiles, were forbidden, els would hee not so generally haue spoken & pronounced of them. And S. Augustin (as is before alledged) greatly alloweth M. Varro, affirming that religion is most pure without images and saith himselfe, images bee of more force to crooke an vnhappy soule, the to teach & instruct it. And he saith further, Euery child, yea, euery beast knoweth that it is not God y^e they see. Wherefore the doth the holy ghost so ofte monish vs of y^e which al me know? Wherunto S. Augustine answereth thus. For (saith he) whē images are placed in temples & set in honorable sublimitie, & begin once to be worshipped, forthwith breedeth the most vile affectio of error. This is S. Augustins iudgement

Lib. 4. cap

3. de ciuit.

dei.

In Psal. 36

113.

against perill of Idolatrie.

ment of images in churches, that by and by they
brade error and idolatrie. The Christiana Emperors
the learned Bishops, all the learned men of Asia,
Graece & Spaine, assebled in counsels at Constan-
tinople & in Spaine, 7. and 8. hundred yeares agoe
and more, condemning and destroying all images
aswell of Christ, as of the saints, set vp by the Chri-
stians (as is before at large declared) testifie, & they
vnderstood gods word so & it forbad our Images,
aswell as the idoles of the Gentiles. And as it is
writte, Sa. 14. That images are not from the be-
ginning, neither shall they continue to the end: so
wet they not in & beginning in & primitiue church,
God graunt they may in the end be destroyed. For
all christians in the primitiue Church, as Origen,
against Celsus, Cyprian also & Arnobius do testifie
were sore charged and complained on, that they had
no alters nor images. Wherefore dyd they not (I
pray you) conforme themselves to the Gentiles in
making of images, but for lacke of them sustained
their heauie displeasure, if they had taken it to be
lawfull by Gods word to haue images? It is eu-
dent therefore that they tooke all images to be un-
lawful in the church or temple of God, and therefore
had none, though the Gentiles therfore were most
highly displeased, following this rule. Wee must o-
bey God rather then me. And Zephirus in his notes
vpon the Apology of Tertullian, gathereth, that al
his vehement persuation should be but cold, except
we know this once for al, that christian men in his
time did most hate images, wth their ornaments. And
Ireneus (as is aboue declared) reprobeth & hereticks
called Gnostici, for they carried about the images
of

Sap. 14.

Origen co-
tra Cels.
lib. 4. & 8.
Cyprianus
cons. De-
metricum.

Actes. 5.

The third part of the Sermon
of Christ. And therefore the primitive church, which
is specially to be folowed as most incorrupt & pure,
had publikely in the Churches neither Idols of the
Gentiles, nor any other images, as things directly
forbidden by gods worde. And thus it is declared
by gods word, the sentences of the doctors, and the
iudgement of the primitive Church, which was
most pure and sincere, that all images aswell ours
as the idoles of the Gentiles, be by gods worde for-
bidden, and therefore vnlawfull, specially in Tem-
ples and Churches.

Now if they (as their custome is) flæ to this an-
swere, that gods word forbiddeth not absolutely al
images to be made, but þ they should not be made
to be worshipped, & that therefore we may haue I-
mages, so weæ worship them not, for that they bee
things indifferent, which may be abused, or well b-
sed. Which seemeth also to be the iudgement of Da-
mascene & Gregory the first, is aboue declared. And
this is one of their chiefe allegations for the main-
tenance of images, which haue been alleaged since
Gregorie the first his time.

*Damas. li.
4. de fide
orth. cap.
17. Greg in
Epi. ad Se-
renum
Massile.*

Well, then we be come to their second allegation,
which in part wee should not stick to graunt them.
For we are not so superstitious or scrupulous, þ we
do abhorre either flowers wrought in carpets han-
gings, and other arasse, either the Images of prin-
ces printed or stamped in their coynes, which whē
Christ did see in a Romane coyne, we read not þ he
reprehended it, neither do we condemne the arts of
painting & image making, as wicked of theselues.
But we should admit & graunt them, þ images b-
sed for no religion, or superstition rather, we mean
images

against perill of Idolatrie.

images of none worshipped, nor in daunger to bee worshipped of any, may bee suffered. But images placed publikely in tēples, cannot possibly be without danger of worshipping & idolatrie, wherefore they are not publikely to be had or suffered in Temples & churches. The Jewes to whō this law was first giuen (and yet but being a moſſal commande- ment, & not ceremoniall, as all doctors interprete it, bindeth vs as well as them) the Jewes I say, who should haue the true sense & meaning of Gods law so peculiarly giue vnto them, neither had in the beginning any images publikely in their temples (as Origines & Iosephus at large declareth) neither after y^e restitution of the tēple, would by any means consent to Herode, Pilate, or Petronius, y^e images should be placed only in the temple at Hierusalē although no worshipping of images was required at their handes: but rather offered themselves to the death, then to assent that images should once bee placed in the temple of God, neither would they suffer any image maker amōg them. And Origen addeth this cause, least their minds should be plucked frō God, to the cōtemplation of earthly things, And they are much cōmended for this earnest zeal in maintaining of Gods honor & true religion. And truth it is, that the Jewes & Turks, who abhorre images & idols as directly forbiddē by gods words wil neuer come to the truth of our religion, whiles the stumbling blocks of images remaine amongst vs, and lie in their way. If they object yet the brazē serpent which Moſes did set vp, or the Images of y^e Cherubins, or any other images which y^e Jewes had in their temple, the answer is easie. wee must in

Orig. con.

Celsus. li.

4. Ioseph.

antiq. li. 17

cap. 8. li. 18

ca. 5. li. 18.

cap. 15.

The thtrd part of the Sermon
in religion obey Gods general law, which bindeth
all men, and not follow examples of particular dis-
pensation, which be no warrāts for vs: els we may
by the same reason resume circumcision and sacrifi-
cing of beastes, and other rites permitted to the
Jewes. Neither can those Images of Cherubim,
set in secret where no man might come nor behold,
be any example for our publike setting vp of Ima-
ges in churches and temples. But to let the Jewes
goe. where they say that Images, so they be not
worshipped, as things indifferent may be tollera-
ble in temples and churches. We infer and say for
the aduersatiue, y^e all our images of God, our Sa-
uour Christ, & his saints, publikely set vp in churches
and temples, places peculiarly appoynted to
the true worshipping of God, be not things indiffe-
rent, nor tollerable: but agaynst Gods law & com-
mandement, taking their own interpretation and
exposition of it. First, that all Images, so set vp
publikely, haue bene worshipped of the vnlearned
& simple sort, shortly after they haue bene publikely
so set vp, & in conclusion, of the wise and learned al-
so. Secōdly, for that they are worshipped in sundry
places now in our time also. And thirdly, for that it
is impossible y^e images of God, Christ, or his saints,
can be suffered (specially in temples and churches)
any while or space, without worshipping of them: &
that idolatrie, which is most abhominable before
God, cannot possibly be escaped & auoided, without
the abolishing & destruction of images & pictures in
temples and churches, for y^e idolatry is to images,
specially in temples & churches an inseparable ac-
cident (as they term it) so that images in churches,
and

against perill of Idolatrie.

and idolatrie, goe alwayes both together, and that
therfore the one cannot be auoided, except the other
(specially in al publike places) be destroyed: wherfore
to make images, & publikely to set them vp in tem-
ples and churches, places appointed peculiarie to
the seruice of God, is to make images to the vse of
religion, and not onely against this precept. Thou
shalt make no maner of images: but against this
also, Thou shalt not bow downe to them, nor wor-
ship them. For they being set vp, haue bene, be, and
euer will be worshipped. And the full proufe of that
which in the beginning of the first part of this tre-
tie was touched, is here to bee made and perfour-
med: To wit, that our images, & idols of the Gen-
tiles be all one, as wel in the things themselves, as
also in that our images haue bene before, be now,
and euer will be worshipped, in like forme and ma-
ner, as the idols of the Gentiles were worshipped,
so long as they bee suffered in churches & temples.
Whereupon it followeth, that our images in chur-
ches haue bene, be, and euer will be none other but
abominable idols, & be therefore no things indiffe-
rent. And euery of these parts shal bee proued in or-
der, as hereafter followeth. And first, that our ima-
ges & the idols of the Gentiles be all one concerning
themselves, is most euident, the matter of them be-
ing gold, siluer, or other mettall, stone, wood, clay, or
plaister, as were the idols of the Gentiles, & so be-
ing either moulten, or cast, either carued, grauen,
hewed, or otherwise formed & fashioned after the si-
militude & likenesse of man or woman, be dead and
dorme works of mans handes, hauing mouth and
speake not, eyes & see not, hands & feele not, feete and
goe

Simula-
chrum
gen-
tium.
Argen-
tum &
aurum.
Fusile.
similitudo.
Sculptile.
Simula-
chrum o-
pera ma-
nuum ho-
minum.

The third part of the Sermon
goe not, and so as well in forme as matter, be alto-
gether like the idols of the Gentiles. Insomuch that
all the titles which be giuen to the idols in the scrip-
tures, may be verified of our images. Wherefore no
doubt but the like curses which are mentioned in
scriptures, will light vpon the makers & worship-
pers of them both. Secondly, that they haue bene
be worshipped in our time, in like form and maner
as were the idols of the Gentiles, is now to be pro-
ued. And for that idolatrie standeth chieflie in the
minde, it shall in this part first be proued, that our
image maintainers haue had, and haue the same
opinions and iudgement of saints, whose images
they haue made and worshipped, as the Gentiles
idolaters had of their Gods. And afterward shall
be declared, that our image maintainers and wor-
shippers haue vsed, and vse the same outward rites
and maner of honoring and worshipping their I-
mages, as the Gentiles did vse before their idoles,
and that therefore they commit idolatry, as well in-
wardly and outwardly, as did the wicked Gen-
tiles idolaters.

*Dii tute-
lares.*

*Dii prae-
sides.*

And concerning the first part of y^e idolatrous opi-
nions of our image maintainers. What I pray you
be such saints with vs, to whom we attribute the
defence of certaine countries, spoyling God of his
due honour herein, but Dii tutelares of the Gentiles
idolaters? Such as were Belus to the Babylonians
and Assyrians, Osyris and Isis to y^e Egyptians, Vul-
cane to the Lemnians, and to such other. What bee
such Saints to whom the sauegard of certaine Ci-
ties are appointed, but Dii Praesides, with the Gen-
tiles idolaters? Such as were at Delphos Apollo
at

against perill of Idolatrie.

at Athens Minerua, at Carthage Iuno, at Rome Quirinus, &c. What be such saints to whom (contrary to the vse of the primitive Church) Temples and Churches be builded, and altars erected, but Dii Patroni, of Gentiles idolaters? Such as were in the Capitall Iupiter, in Paphus Temple Venus, in Ephesus temple Diana, & such like. *Dii patroni.* Alas, we seeme in thus thinking & doing, to haue learned our religion not out of Gods worde, but out of the Pagan poets, who Excessere omnes aditis, arisq; relictis, dii quibus imperium hoc steterat, &c. That is to say, All the Gods by whose Defence this Empyre stode, are gone out of the Temples, and haue forsaken the altars. And where one saint hath images in diuerse places, the same Saint hath diuerse names therof, most like to the Gentiles. When you heare of our Ladie of Walsingham, our Lady of Ipswich, our Lady of Wilton, and such other: what is it but an imitation of the Gentiles idolaters? Diana Agrotera, Diana Coriphea, Diana Epesia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently ment, that the Saint for the image sake, should in those places, yea, in the images themselves haue a dwelling, which is the ground of their idolatrie. For where no images bee, they haue no such meanes. Terentius Varro sheweth, that there were three hundred Iupiters in his time, there were no fewer Veneres & Dianæ, we had no fewer Chrystophers, Ladies, & Mary Magdalē's & other saints. Oenomaus & Hesiodus shewe, y in their time there were thirtie thousand Gods. I thinke we had no fewer Saints, to whom we gaue the honor due to God. And they haue not onely spoiled y true liuing God

The third part of the Sermon

God of his due honour, in the Temples, Cities, Countries, and landes, by such deuises and inuentions as the Gentiles Idolaters haue done before them: but the Sea and waters haue aswell speciall Saints with them, as they had Gods with the Gentiles, Neptune, Triton, Nereus, Castor & Pollux, Venus, & such other. In whose places be come Saint Chrysostome, Saint Clement, & diuerse other, and specially our Ladie, to whome shipmen sing Ave Maris stella. Neither hath the fire escaped their idolatrous inuentions. For in stead of Vulcan and Vesta, the Gentiles God of the fire, our men haue placed Saint Agatha, and make letters on her day to quench fire with. Euery Artificer & profession hath his speciall Saint, as a peculiar God. As for example, Scholers haue Saint Nicholas & Saint Gregorie, Painters Saint Luke neither lack souldiers their Mars, nor loners their Venus, amongst Christians. All diseases haue their speciall Saints, as Gods the curers of them. The pocks Saint Roch, the falling euill Saint Cornelis, the tooth ach Saint Appolin, &c. Neither doe beasts and cattaille lacke their Gods with vs, for Saint Loy is the horseleach, and Saint Anthonie the swineheard, &c. Where is gods prouidence and due honour in the meane season? who saith, The heauens be mine, and the earth is mine, the whole world and all that in it is, I do giue victory, and I put to flight, of mee bee all counsels and helpe, &c. Except I keepe the Citie, in vaine doth he watch that kepeth it, thou Lord shall saue both man and beastes. But we haue left him neither heauen, nor earth, nor water, nor countrey, nor citie, peace ne warre

Against perill of Idolatrie.

warre to rule and gouerne, neyther men nor
 beasts, nor their diseases to cure, that a godly man
 might iustly for zealous indignation crie out, O
 heauen, O earth, and seas, what madnesse and
 wickednesse against **GOD** are men fallen into?
 What dishonour doe the creatures to their creator
 & maker? And if we remember God sometime, yet
 because wee doubt of his abilitie or will to helpe,
 wee ioyne to him an other helper, as hee were a
 Downe Adiectiue, vsing these sayinges: such as
 learne **GOD** and Saint Nicholas be my speede:
 such as neeze, God helpe and Saint John: to the
 horse, God and Saint Loy saue thee. Thus are
 wee become like Horses and Mules, which haue
 no vnderstanding. For is there not one God onely,
 who by his power and wisdom made all things,
 and by his prouidence gouerneth the same? and
 by his goodnesse maintaineth and saueeth them?
 Bee not all thinges of him, by him, and through
 him? Why doest thou turue from the Creator to
 the creatures? This is the manner of the Gen-
 tiles idolaters: but thou art a Christian, and there-
 fore by Christ alone hast accesse to God the father,
 and helpe of him onely. These thinges are not
 written to anie reproch of the Saints themselves,
 who were the true seruants of **GOD**, and did
 giue all honour to him, taking none vnto them-
 selues, and are blessed soules with **GOD**: but
 agaynst our foolishnesse and wickednesse, ma-
 king of the true Seruants of **GOD**, false
 Gods, that attributing to them the power and
 honour which is Gods, and due to him onelie.
 And for that wee haue such opinions of the power
 G and

The third part of the Sermon

and readie helpe of Saintes, all our Legendes, Hymnes, Sequences, and Masses, did containe Stories, laudes, & prayles of them, and prayers to them: yea, and Sermons also altogether of them, and to their prayles, Gods woorde beeing cleane layde aside. And this wee doe altogether agreeable to the Saintes, as did Gentiles Idolaters to their false Gods. For these opinions which men haue hadde of mortall persons, were they neuer so holie, the olde most Godlie and learned Christians, haue written agaynst the faigned Gods of the Gentiles, and Christian Princes haue destroyed their Images, who if they were nowe lyuing, woulde doubtlesse likewise both write agaynst our false opinions of Saintes, and also destroy theyr Images. For it is evident, that our Image maintayners, haue the same opinion of Saintes, which the Gentiles had of their false Gods, and thereby are moued to make them Images as the Gentiles did. If answere bee made, that they make Saintes but Intercessours to GOD, and meanes for such thinges as they woulde obtaine of God: that is euen after the Gentiles Idolatours vsage, to make them of Saintes, Gods, called *Dii Medioximi*, to bee meane intercessours and helpers to God, as though he did not heare, or should be wearie if he did all alone. So did the Gentiles teach, that there was one cheefe power working by other, as meanes, and so they made all Gods subiect to fate or destinie, as Lucian in his Dialogues faineth that Neptune made suit to Mercurie, that hee might speake with Iupiter. And therefore in
this

Medioximi Dii.

against perill of Idolatrie.

this also, it is most euident that our Image maintainers be all one in opinion with the Gentiles Idolaters.

Nowe remaineth the thirde part, that theyr rites and ceremonies in honouring and worshipping of the Images or Saintes, bee all one with the rites which the Gentiles Idolaters vsed in honouring their Idols.

First, what meaneth it, that Christians, after the example of the Gentiles Idolaters, goe on pilgrimage to visite Images, where they haue the like at home, but that they haue a more opinion of holinesse and vertue in some Images, then other some, like as the Gentiles Idolaters had? which is the readiest way to bring them to Idolatrie by worshipping of them, and directlie against Gods worde, who saith, **S**eke me, and ye shall liue, and doe not seeke Bethel, enter not into Gilgal, neither goe to Berseba. And against such as had anie superstition in the holines of the place, as though they should be heard for the places sake, saying. Our father worshipped in this mountaine, and yee say, that at Hierusalem is the place where men shoulde worship. Our Sauour Christ pronounceth, **B**elieve me, the houre commeth when you shall worship the father neither in this Mountaine, nor at Hierusalem, but true worshippers shal worship the father in spirit and truth. But it is too wel knowne that by such pilgrimage going, **L**adie Venus and her sonne Cupide, were rather worshipped wantonly in the flesh, then **G**OD the Father and our Sauour Christ his Sonne trulie worshipped in the spirte.

Amos 5.

Iohn. 4.

141
The third part of the Sermon

Rom. 1.

And it was verie agreeable (as Saint Paule teacheth) that they which fell to idolatrie, which is spirituall fornication, shoulde also fall into carnall fornication, and all uncleannesse, by the iust iudgements of GOD, deliuering them ouer to abhominable concupiscences.

Horatius

What meaneth it that christian men, after the vse of the Gentiles idolaters, cap and kneele before images? which if they had any sence & gratitude, would kneele before men, Carpenters, Masons, Plasterers, Founders, and Goldsmithes, they makers and framers, by whose meanes they haue attained this honour which els would haue bene euil fauoured and rude lumps of claye, or plaster, peeces of timber, stone or mettall, without shape or fashion, & so without all estimation and honour, as that idoll in the Pagan Poet confesseth, saying, I was once a vile blocke, But now I am become a God &c. What a fond thing is it for man, who hath

Adorare,

Gen. 23. and 33.

life & reason, to bow himselfe to a dead and vn sensible image, the worke of his own hand? is not this stouping & knæling before them, adoration of them which is forbidden so earnestly by Gods woorde? Let such as fall downe before images of Saints,

3. Reg. 1.

Acts 10.

and 14.

Apoc. 19

knowe and confesse that they exhibite the honour to dead stocks and stones, which the Saints them selues, Peter, Paule, and Barnabas, would not to bee giuen them beeing aliue: which the Angell of God forbiddeth to bee giuen to him. And if they say, they exhibite such honour not to the Image, but to the Saint whome it representeth, they are convicted of follie, to beleue that they please Saintes with that honour, which they

against perill of Idolatrie.

they abhorre as a spoyle of Gods honour: for they
 bee no changelings: but now both hauing greater
 vnderstanding, and more feruent loue of God, doe
 more abhorre to Deprive him of his Due honour:
 and beeing nowe like vnto the Angels of GOD,
 doe with Angels flee to take vnto them by sacri-
 ledge the honour due to GOD. And here withall
 is confuted their lewde distinction of Letra and
 Dulia, where it is euident, that the Saintes of
 God can not abide, that as much as any outward
 worshipping bee doone or exhibited to them. But
 Sathan Gods enemye, desiring to robbe GOD
 of his honour, desireth exceedinglie that such ho- Matt. 4.
 nour might bee giuen to him. Wherefore those
 which giue the honour due to the Creator, to anie
 creature, doe seruice acceptable to no Saintes,
 who bee the friendes of GOD, but vnto Sathan
 God and mans mortall and sworne enemye. And
 to attribute such desire of diuine honoz to Saintes,
 is to blotte them with a most odious and diue-
 lish ignominie and villanie, and in steed of Saintes,
 to make them Sathans and verie Diuels, whose
 propertie is to chalenge to themselves the honour
 which is due to God onely. And furthermore, in
 that they say that they doe not worshippe the I-
 mages, as the Gentiles did their Idolles, but
 God and the Saintes whome the Images doe re-
 present, and therefore that their dowing before I-
 mages, bee not like the Idolatrie of the Gentiles
 before their Idols, Saint Augustine, Lactan- August.
Psal. 135.
 tius, and Clemens, doe prooue euidentlie, that by
 this their answer, they be all one with the Gen-
 tiles Idolaters.

The third part of the Sermon

The Gentiles (sayth Saint Augustine) which seeme to bee of the purer Religion say, Wee worship not the images, but by the corporall image, we doe beholde the signes of the things which wee ought to worship. And Lactantius saith. The Gentiles say, we feare not the Images, but them after whose likenesse the Images bee made, and to whose names they bee consecrate. Thus farre Lactantius:

*Lactant.
lib. 2. inst.*

*Lib. 5. ad
Iacobum
Domini.*

And Clemens saith, That serpent the diuell, vttereth these wordes by the mouth of certaine men. We to the honor of the inuisible God, worship visible images: which surely is most false. See how in vsing the same excuses which the Gentiles Idolaters pretended, they shew themselues to bee all one with them in idolotrie: For notwithstanding this excuse, Saint Augustine, Clemens, and Lactantius proue them idolaters. And Clemens saith, that the Serpent the diuell putteth such excuses in the mouth of idolaters. And the Scriptures say, they worship the stockes and stones (notwithstanding this excuse) even as our image maintainers doe. And Ezechiel therefore calleth the gods of the Assyrians, stockes and stones, although they were but images of their gods. So are our Images of God and the Saintes, named by the names of god and his Saints, after the vse of the Gentiles. And the same Clemens saith thus in the same booke, They dare not giue the name of the Emperour to any other, for he punisheth his offender and traitor by and by: but they dare giue the name of God to other, because hee for repentaunce suffereth his

*Lib. 5. ad
Iacobum
Domini
fratram.*

offen-

against perill of Idolatrie.

offenders . And euen so do our Image worship-
pers, giue both names of **GOD** and the Saints,
and also the honour due to **GOD**, to their Ima-
ges, euen as dyd the Gentiles Idolaters to their
Idolles. What shoulde it meane that they , accor-
ding as dyd the Gentiles idolaters, lyght candels
at noone time , or at midnight , before them , but
therewith to honour them ? For other vse is there
none in so doing . For in the day it needeth not.
but was euer a prouerbe of foolishnesse , to light a
candell at noone time . And in the night it auai-
leth not to light a candell before the blinde : and
GOD hath neither vse nor honour thereof. And
concerning this candell lighting, it is notable that
Lactantius about a thousande yeres agoe hath
written, after this manner, If they would behold
the heauenly light of the Sunne, then should they
perceiue that God hath no neede of their Candles,
who for the vse of man hath made so goodly a light .
And whereas in so little a cyrle of the Sunne,
which for the great distance, seemeth to be no grea-
ter then a mans head, there is so great brightnesse,
that the sight of mans eie is not able to beholde it ,
but if one stedfastly looke vpon it a while , his eyes
will be dulled and blinded with darkenesse. How
great light , how great clearenes may we think to
be with **GOD** , with whom is nonight nor dark-
nes, and so forth. And by and by he saith, seemeth
he therefore to be in his right minde which offere
vp to the giuer of light, the light of a waxe candell
for a giste?

Libro. 6.

Instit. Ca.

2.

Hee requireth an other lyght of vs, which is

G. 4.

not

The third part of the Sermon
not smokie, but bright and cleare, euen the light of
the minde and vnderstanding. And shortly after
he saith. But their Gods, because they bee earth-
lie, haue neede of light, least they remaine in darke-
nesse, whose worshippers, because they vnder-
stand no heavenly thing, doe drawe religion which
they vse, downe to the earth, in the which being
darke of nature, is neede of light.

Wherefore they giue to their Gods no heavenly
but the earthly vnderstanding of mortall men,
And therefore they beleue those thinges to bee ne-
cessarie and pleasaunt vnto them, which are so to
vs, who haue neede eyther of meate when wee
be hungrie, or drinke when wee bee thirstie, or clo-
thing when we be a colde, or when the Sunne is
set, candell light, that we may see. Thus farre Lac-
tants, and much more, too longe here to write, of
candell lighting in Temples before Images and
idolles for religion: whereby appeareth both the fo-
lishenesse thereof, and also, that in opinion and acte
wee doe agree altogether in our candell religion,
with the Gentiles idolaters.

What meaneth it that they, after the exam-
ple of the Gentiles idolaters, burne incense, of-
fer by golde to images, hang by crouches, chaines
and shippes, legges, armes, and whole men and
women of ware, before Images, as though by
them, or Saintes (as they say) they were deliue-
red from lamenesse, sicknesse, captiuitie, or shyp-
wracke? Is not this Colere imagines, to worship
images, so earnestly forbidden in Gods worde? If
they deny it, let them reade the 11. Chapter of Da-
niell

against perill of Idolatrie.

niell the Prophete who sayth of Antichrist: Hee shall worshippinge God whome his fathers knowe not, with gold, siluer, and with precious stone, and other thinges of pleasure: in which place the Latine worde of Colet. And in the seconde of Parlipemenon the 29. Chapter, all the outwarde rites and ceremonies, as burning of incense, and such other wherewith God in the Temple was honoured, is called *Cultus* (to say) worshipping, which is forbidden straightly by Gods worde to be giuen to images. Do not all stories Ecclesiasticall declare, that our holy martirs, rather then they woulde bowe and kneele, or offer vp one crumme of incense before an image or idole, haue suffered a thousand kindes of most horrible and dreadfull death? And what excuses soeuer they make, yet that all this running on pilgrimage, burning of incense and candles, hanging vp of crouches, chaines, ships, armes, legges, and whole men and women of ware, kneeling and holding vp of hands, is doone to the Images, appeareth by this, that where no images be, or where they haue beene, and be taken away: they do no such thinges at all. But all the places frequented when the Images were there, now they be taken away, be forsaken and left deserte, nay, now they hate and abhorre the place deadlie, which is an euident prowe, that which they did before, was doone in respecte of images.

Wherefore, when we see men and women on heapes to go on pilgrimage to Images, kneele before them, holde vp their handes before them, set vp candelles, burne incense before them, offer vp golde and siluer vnto them, hange vp ships, crouches,

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ches, chaines, men and women of wære before
them, attributing health and safegarde, the giftes
of God, to them, or the Saintes whome they re-
present, as they rather would haue it: Who I say,
who can doubt, but that our Image maintainers,
agreeing in all Idolatrous oppinions, outwarde
rites, and ceremonies with the Gentiles Idola-
ters, agree also with them in committing most ab-
hominable Idolatrye? And to encrease thys
madnesse, wicked men which haue the keeping of
such Images, for their more lucer and aduantage,
after the example of the Gentiles Idolaters, haue
reported and spread abroad, as well by lying tales,
as wrytten fables, diuers myracles of Images:
As that such an Image miraculouſlie was sent
from heauen, euen like Palladium, or magna Diana
Ephesiorum. Such an other was myraculouſly
found in the earth, as the mans heade was in the
Capitoll, or the horse heade in Capua. Such an
Image was brought by Angelles.

Such an one came it selfe farre from the Caste
to the Weste, as Dame Fortune sitte to Rome.
Such an Image of our Lady was paynted by
Saint Luke, whom of a phisition they haue made
a painter for that purpose. Such an one an hun-
dred yokes of Oxen coulde not moue, like bona
Dea whom the shippe coulde not carrie, or Iupiter,
Olimpius, which laught the artificers to scorne
that went about to remooue him to Rome. Some
Images, though they were hard and stony, yet for
tender heart and pittie, wept.

Some like Castor and Pollux, helping their
freendes in battayle, swet, as Marble pillars doo
in

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in dankish weather. Some spake more monstrouslie then euer did Balaams Asse, who had life and breath in him. Such a cripple came and saluted this Saint of Oke, and by and by hee was made whole, and loe heere hangeth his Crouch. Such an one in a tempest vowed to Saint Christopher, and scaped, and beholde heere is his shippe of ware. Such an one by Saint Leonards helpe brake out of Prison, and see where his Fetters hang. And infinite thousand moe myracles, by like or more shamelesse lyes were reported. Thus do our image maintainers, in earnest apply to their Images, all such myracles as the Gentiles haue feigned of their Idols.

And if it were to be admitted, that some myraculous actes were by illusion of the Diuell done where Images be: (for it is euident that the most part were feigned lyes, and craftie iuglinges of men) yet followeth it not therefore, that such Images are eyther to be honoured, or suffered to remaine, no more then Ezechias left the brazen serpent vndestroyed, when it was worshipped, although it were both set vp by Gods commaundement, and also approoued by a great and true myracle, for as manie as behelde it, were by and by healed: neither ought myracles perswade vs to doe contrarie to Gods worde. For the Scriptures haue for a warning in Leof foreshewed, that the Kingdome of Antichrist shall be mightie in myracles and wonders, to the strong illusion of all the reprobate. But in this they passe the follie and wickednesse of the Gentiles, that they honour and worshippe the Reliques and Bones of

*Homilia
de septem
Machabais.*

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of our Saintes, which prooue that they be mortall men and deade, and therefore no Gods to be worshipped, which the Gentiles would neuer confesse of their Gods for verie shame. But the reliques we must kisse and offer vnto, specially on relique Sunday. And while we offer (that wee should not bee wearie or repent vs of our cost) the musicke and minstrellie goeth merrilie all the Offertorie time, with prayling and calling vppon those Saintes, whose reliques be then in presence. Bea and the water also wherein those Reliques haue beene dipped, must with great reuerence bee reserved, as verie holie and effectuous. Is this agreeable to Saint Chrysostome, who writeth thus of reliques? Doe not regard the ashes of the Saints bodyes, nor the Reliques of their flesh and bones consumed with time: but open the eyes of thy fayth, and beholde them cloathed with heauenly vertue, and the grace of the holie Ghost, and shining with the brightnesse of the heauenlie light. But our Idolaters founde too much vauntage of reliques and relique water, to followe Saint Chrysostomes counsell. And because Reliques were so gainefull, fewe places were there but they had Reliques provided for them. And for more plentie of Reliques, some one Saint had many heads, one in one place, and another in another place. Some had six armes, six and twentie fingers. And where our Lord was his crosse alone, if all the peeces of the Reliques thereof were gathered togeather, the greatest Shippe in England would scracelie beare them, yet the greatest part of it, they say, doth yet remaine in the handes of the Infidels

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Infidels, for the which they pray in their beades bidding, that they may get it also into their hands for such godly vse and purpose. And not onely the bones of the Saints, but euerie thing appertayning to them was an holie relique. In some place they offer a sworde, in some a scabberd, in some a shoo, in some a saddle that had bene set vppon some holie horse, in some the coales wherewith saint Laurence was roasted, in some place the taile of the Ass which our Lord Iesus Christ sate on, to be kissed and offered vnto for a relique. For rather then they would lacke a relique, they would offer you a horse bone, in steade of a virgins arme, or the taile of the Ass to bee kissed and offered vnto for reliques. O wicked impudent, and most shamelesse men, the deuilers of these things, O seely, foolish, and dastardly dawes, and more beastly then the Ass whose taile they kissed, that beleue such thinges. Nowe God bee mercifull to such miserable and seely Christians, who by the fraude and fallshoode of those which should haue taught them the way of truely and life, haue bene made not only more wicked then the Gentiles idolaters, but also no wiser then asses, horses and mules, which haue no vnderstanding.

Of these thinges alreadie rehearsed, it is euident, that our Image maintainers haue not onely made images, and set them vpin Temples, as did the Gentiles Idolaters their idoles: but also that they haue had the same Idolatrous opinions of the Saintes, to whom they haue made Images, which the Gentiles Idolaters had of their false gods, and haue not onelie worshipped
their

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their Images with the same Rites, Ceremonies,
Superstition, and all Circumstaunces, as did
the Gentiles Idolaters their Idols: but in manie
poyntes also haue farre exceeded them in all wic-
kednesse, foolishnesse, and madnesse. And if this
bee not sufficient to prooue them Image worship-
pers, that is to say, Idolaters: loe, you shall heare
their owne open confession, I meane, not onely the
Decrees of the second Nicene Councell vnder Hy-
rene, the Romane Councell vnder Gregorie the
third, in the which as they teach that Images are
to be honoured and worshipped, as is before decla-
red: so yet do they it waverlie and fearefully, in com-
parison to the blasphemous bolde blasing of mani-
fest Idolatrie to bee doone to Images, set forth of
late, euen in these our dayes, the light of Gods
trueth so shining, that aboue other abhominable
doinges and writings, a man woulde maruaile
most at their impudent, shameles, and most shame-
full blustering boldnesse, who woulde not at the
least haue chosen them a time of more darkenesse,
as matter to vtter their horrible blasphemies in: but
haue now taken an harlots face, not purposed to
blush, in setting abroad the furniture of their spi-
rituall whordome, And heare the plaine blasphe-
mie of the reuerend Father in GOD James Pa-
clantus Bishop of Clugium, written in his exposi-
tion of Saint Pauls Epistle to the Romans and
first Chapter, and put in print now of late at Venice
may stand in stead of all, whose wordes of Image
worshipping bee these in Latine, as hee did wote
them, not one sillable altered.

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Ergo nō solum fatendum est, fidelis in Ecclesia adorare coram imagine (vt nonnulli ad cautelam forte loquuntur) sed & adorare imaginem, sine quo volueris scrupulo, quin & eo illam venerantur cultu, quo & protoripon eius propter quod si illud habet adorare latria & illa latria: si dulia, vel hiperdulia, & illa pariter eiusmodi cultu adoranda est.

The sense whereof in English is this: Therefore it is not onely to bee confessed, that the faithfull in the Church do worship before an image (as some peradventure doe warely speake) but also doe worship the Image it self, without any scruple or doubt at all: Bea, and they worship the Image with the same kinde of worship, wherewith they worship the copie of the image, or the thing whereafter the Image is made. Wherefore if the copie it selfe is to bee worshipped with diuine honour (as is God the Father, Christ, and the holy Ghost) the Image of them is also to bee worshipped with diuine honour. If the copie ought to be worshipped with inferiour honour, or higher worship: the Image also is to be worshipped with the same honour or worship.

Thus far hath Naclantus, whose blasphemies let Pope Gregorius the first confute, and by his authority damne them to Hell, as his successours haue horrible thundred. For although Gregorie per-

mitteth Images to bee had, yet forbiddeth them by anie meanes to bee worshipped, and prayseth much Bishop Serenus for the forbidding the worshipping of them, and willet him to teach the people to auoyde by all meanes to worship any image. But Naclantus bloweth forth his blasphemous idolatrie,

Gregor.

Epist. ad
Serenus
Masik.

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Of image
worship-
ping.

Matr. 18.

latricie, willing Images to be worshiped with the highest kinde of adoration and worshippinge, and least such wholesome doctrine shoulde lacke authoritie, he groundeth it vpon Aristotle in his booke de somno & vigilia, that is of sleeping and waking as by his painted booke, noted so in the margent, is to be seene: whose impudent wickednesse and idolatrous iudgement, I haue therfore more largely set forth, that yee may (as Virgill speaketh of Simon) of one, knowe all these Image worshippers and idolaters, and vnderstand to what point in conclusion the publike hauing of Images in Temples and Churches hath brought vs: comparing the times and writing of Gregorie the first, with our dayes, and the blasphemies of such idolaters as this beast of Beliall, named Macclantus is. Wherefore, now it is by the testimonie of the olde godly fathers and Doctours, by the open confession of Bishops assembled in councels, by most euident signes and argumentes, opinions, idolatrous actes, deedes, and worshippinge done to our Images, and by their owne open confession and doctrine set forth in their booke, declared and shewed, that our images haue bene, and be commonly worshipped, yea and that they ought so to bee: I will out of Gods worde make this generall argument against all such makers, setters vp, and maintainers of images in publique places. And first of all I will begin with the wordes of our sauiour Christ. Wo bee to that man by whom an offence is giuen, wo bee to him that offendeth one of these little ones, or weake ones: better were it for him, that a Millstone were hanged about his necke

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necke, and he cast into the middle of the sea & drowned, then hee should offend one of these little ones.

And in Deut. God himself denounceth him accursed that maketh the blinde to goe out of his way.

Deut. 27.

And in Leui. Thou shalt not lay a stumbling block or stone before the blinde. But images in churches

Leuit. 29.

and temples haue bene, and be, and (as after ward shalbe proued) euer will be offences and stumbling

blockes, specially to the weake, simple, and blinde common people, deceiuing their hearts by the cunning of the Artificer (as the Scripture expressly in

sundrie places dooth testifie) & so bringing them to idolatrie. Therefore woe be to the erecter, setter vp,

and maintainer of images in churches & temples,

Sap. 13.

for a greater penaltie remaineth for him then the death of the bodie.

and 14.

If answer be yet made, that this offence may be taken away by diligent & sincere doctrine & preaching of Gods worde, as by other meanes: & that images in churches and temples therefore bee not things absolutely euill to all men, although dangerous to some: and therefore that it were to bee holden, that the publik hauing of them in churches and temples, is not expedient, as a thing perillous rather then vnlawfull, as a thing vtterly wicked: Then followeth the thirde article to bee proued, which is in this: That it is not possible, if images be suffered in Churches and Temples, either by preaching of Gods worde, or by any other meanes, to keepe the people from worshipping of them, and so to auoyde idolatrie. And first concerning preaching. If it should be admitted, that although images were suffered in churches, yet might idolatrie

by

by

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by diligent & sincere preaching of Gods word be avoided: it should follow of necessity, & sincere doctrine might alwayes be had and continue, as well as Images, and so that wheresoeuer, to offence, were erected an Image, there also of reason a godly and sincere preacher should and might bee continually maintained. For it is reason, that the warning bee as common as the stumbling block, the remedie as large as is the offence, the medicine as generall as the poison: but that is not possible, as both reason and experience teacheth. Wherefore preaching cannot stay idolatrie, images being publikely suffered. For an image, which wil last for manie hundred yeeres, may for a little be bought: but a good Preacher cannot without much bee continually maintained. Item, if the Prince wil suffer it, there wil be by and by many, yea, infinite images: but the sincere preachers were & euer shalbe but a few in respect of the multitude to be taught. For our sauour Christ saith, The haruest is plentiful, but the workmen be but few: which haue bene hitherto continually true, and will be to the worlds end: And in our time, and herein our countrie so true, that euery shire should scarcely haue one good preacher, if they were diuided.

Now images wil continuallie to the beholders preach their doctrine, that is, the worshipping of Images and idolatrie, to the which preaching mankind is exceeding prone, and enclined to giue eare and credite: as experience of all nations and ages doth too much proue. But a true preacher to stay this mischief, is in very many places scarcely heard once in a whole yeare, and some where not once in
seven

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seuen yeres, as is euident to be proued. And that euill opinion which hath bene long rooted in mens hearts, cannot sodainly by one sermon be rooted out cleane. And as few are inclined to credit sound doctrine: as many, and almost all, bee prone to superstition and idolatrie. So that herein appeareth not onely a difficultie, but also an impossibilitie of the remedie. Further, it appeareth not by any storie of credite, y^e true & sincere preaching hath endured in any one place aboue one hundred yeres: but it is euident, that images, superstition, & worshipping of images and idolatrie, haue continued manie hundred yeres. For al writings and experience do testifie, that good things do by little and little euer decay, butil they be cleane banished: and cōtrariwise, euill things do more and more encrease, till they come to a full perfection and wickednes. Neither need we to seeke examples farre of for a p^{ro}ofe hereof, our present matter is an example. For preaching of gods word (most sincere in the beginning) by p^{ro}cesse of time, wared lesse & lesse pure, & after corrupt, & last of all altogether laid downe & left of, & other inuentions of men crept in place of it. And on the other part, Images among Christian men were first painted, & that in whole stories together which had some signification in them: after wards, they were imbossed, & made of timber, stone, playster, and mettall. And first they were onelie kept priuately in priuate mens houses: and then after they crept into Churches and Temples, but first by painting, and after by imbossing: and yet were they no where at the first worshipped. But shortly after, they begā to be worshipped of y^e ignorant sort.

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of men: as appeareth by the Epistle that Gregorie
the first of that name Bishop of Rome, did write to
Serenus bishop of Mergelles. Of the which two
bishops Serenus for idolatrie committed to Ima-
ges, brake them, & burned them, Gregory although
he thought it tollerable to let them stand: yet hee
iudged it abhominable that they should bee wor-
shipped, and thought (as now is alledged) that the
worshipping of them might be staid, by teaching of
Gods word, according as he exhorteth Serenus to
teach the people, as in the same Epistle appeareth.
But whether Gregories opinion, or Serenus
iudgement were better herein, consider yee, I pray
you, for experience by and by confuteth Gregories
opinion. For notwithstanding Gregories writing,
and the preaching of others, Images beeing once
publikely set vp in temples and churches, simple
men and women shortly after fel on heapes to wor-
shipping of them: and at the last, the learned also
were carried away with the publike errour, as
with a violent streame or flood. And at the second
councell Neeene, the bishops and cleargie decreed,
that images should be worshipped: and so by occa-
sion of these stumbling blocks, not only the vnlear-
ned and simple, but the learned and wise, not the
people onelie, but the Bishops, not the sheepe, but
also the shepheards themselves (who should haue
beene guides in the right way, and light to shine in
darknesse) being blinded by the bewitching of I-
mages, as blinde guides of the blinde, fell both in-
to the pit of damnable idolatry. In the which all the
worlde, as it were drowned, continued vntill our
age, by the space of aboue eight hundred yeares,
vnspo-

against perill of Idolatrie.

vnspoke against in a manner. And this successe had Gregories order: which mischiefe had neuer come to passe, had bishop Serenus way ben taken, and all idols and Images bene utterly destroyed & abolished: for no man worshippeth that that is not. And thus you see, how from hauing of images priuately, it came to publike setting of them vppe in Churches and Temples, although without harme at the first, as was then of some wise and learned men iudged: and from simple, hauing them there, it came at the last to worshipping of them. First by the rude people, who specially (as the Scriptures teacheth) are in daunger of superstition and idolatrie, and afterwarde by the Bishops, the learned, and by the whole Cleargie. So that Laitie and Cleargie, learned and vblearned, all ages, sectes, and degrees of men, women, and children, of whole Christendome (an horrible and most dreadfull thing to think) haue been at once drowned in abhominable Idolatrie, of all other vices most detested of god, and most damnable to man, and that by the space of eight hundred yeres and more. And to this ende is come that beginning and setting vp of Images in Churches then iudged harmelesse, in experience proued not onely harmefull, but exitions and pestilent, and to the destruction & subuersion of all good religio vniuersally. So that I conclude, as it may bee possible in some one Citie or little Countrie, to haue Images set vp in Temples and Churches, and yet idolatrie by earnest and continuall preaching of Gods true worde, and the sincere Gospell of our Sauour Christ, may bee kept away for a short time: So is it impossible, that Images

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once set vp and suffered in Temples and churches
any great Countries, much lesse þ whole world, ca-
any long time be kept from idolatrie. And the god-
ly wil respect not only their owne citie, Country, &
time, and the health of men of their age : but bee
carefull for all places and times, and the saluation
of men of al ages. At the least they wil not lay such
stumbling blockes and snares, for the feete of other
countrimen and ages, which experience hath alre-
die proued to haue bene the ruine of the worlde.
wherefore I make a general conclusion of al that
I haue hitherto said: If the stumbling blockes, and
poysons of mens soules, by setting vp of Images,
will bee manie, yea, infinite if they be suffered, and
the warnings of the same stumbling blockes, and
remedyes for the sayde poysons by preaching but
fewe, as is alreadie declared : if the stumbling
blockes bee easie to bee layde, the poysons soone pro-
uided, and the warnings and remedies hard to
know or come by : if the stumbling blockes lie con-
tinually in the way, and poyson be readie at hande
euery where, and warnings and remedies but sel-
dome giuen: and if all men be more readie of them-
selues to stumble and be offended, then to bee war-
ned, all men more readie to drinke of the poison, the
to taste of the remedie (as is before partly, and shall
hereafter more fully bee declared) and so in fine, the
poyson continually and deeply drunke of many, the
remedie seldome and faintly tasted of a fewe: How
can it be but infinite of the weake and infirme shal
bee offended, infinite by ruine shall breake theyr
neckes, infinite by deadly venome bee poysoned in
their soules: And how is þ charity of god, or loue to
out

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our neighbour in our hearts then, if when we may remoue such dangerous stumbling blockes, such pestilent poplous, wee will not remoue them? what shall I say of them which will lay stumbling blockes, where before there was none, & set snares for the feete, nay for the soules of the weak and simple ones, and worke the danger of their euerlasting destruction, for whom our Saniour Jesus Christ shed his most pretious blood, where better it were that the artes of painting, plaistering, caruing, grauing, & founding, had neuer bene found nor vsed, then one of them, whose soules in the sight of God are so precious, should by occasion of image or picture perish and be lost. And thus is it declared that preaching cannot possibly stay idolatrie, if Images bee set vp publikelie in temples & churches. And as true is it, that no other remedy, as writing against idolatry, counceles assembled, decrees made against it, seuerelawes likewise and proclimations of Princes and Emperours, neither extreeme punishments and penalties, nor any other remedy could or can be possibly deuised for the auoyding of Idolatrie, if images bee publikely set vp and suffered. For concerning writing aganist images, and idolatrie to them committed, there hath been alleaged vnto you in the second part of this treatise a great many places out of Tertullian, Origen, Lactantius S. August. Epiphanius. S. Ambrose, Clemens & diuers other learned & holy Bishops & Doctors of y church. And besides these, all histories ecclesiasticall, & bookes of other godly & learned Bishops & Doctors are full of notable examples & sentences against Images & the worshipping of the.

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And as they haue most earnestly witten, so did they sincerely and most diligently in their time teach and preach, according to their writings and examples. For they were then preaching Bishops, and more often sene in pulpittes, then in Princes palaces: more often occupied in his legacie, who said, Goe ye into the whole worlde, and preach the Gospel to al men, then in embassages and affaires of Princes of this worlde. And as they were most zealous and diligent, so were they of excellent learning and godlines of life, and by both of great authority and credite with the people, and so of more force and likelihood to perswade the people, and the people more like to beleue and follow their doctrine. But if their preachings could not help, much lesse could their writings, which doe but cometo the knoweledge of a fewe that be learned, in comparison to continuall preaching, wherof the whole multitude is partaker. Neither did the old fathers, Bishops, and doctors, seuerally only by preaching and writing, but also together, great numbers of them assembled in Synodes and councils, make decrees and Ecclesiastical lawes against Images, and the worshipping of them, neyther did they so once or twise, but diuers times, and in diuers ages and countries, assembled Synodes and Councils and made seuerel decrees against images and worshipping of them, as hath beene at large in the second part of this homilie before declared. But all their writing, preaching, assembling in Councils, Decreeing and making of lawes Ecclesiasticall, could nothing helpe, neither to pull downe image, to whom idolatrie was committed, or against idolatrie

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trie whilst images stood. For those blind bookes and dumbe Scholemasters, I meane Images & idols (for they call them Lay mens bookes, and scholemasters) by their carued & painted writings, teaching and preaching idolatry, preuailed against all their written bookes, and preaching with liuelie voice as they call it. Well, if preaching and writing could not keep men from worshipping of images & idolatrie, if pen and wordes could not doe it, you would thinke that penaltie and sword might doe it I meane, that Princes by seuerelawes and punishments, might stay this vnbrideled affection of all men to idolatrie, though images were set vp & suffered. But experience proueth, that this can no more helpe against idolatrie, then writing & preaching. For Christian Emperours (whose authority ought of reason, and by Gods lawe, to be greatest) aboue eight in number, and sixe of them successiue, he raigning one after another (as in the histories before rehearsed) making most seuerelawes and proclamations against Idols and Idolatry, Images, and the worshipping of images, and executing most greeuous punishments, yea, the penaltie of death, vpon the maintainers of images, and vpon Idolaters and Image worshippers: could not bring to passe, that either Images once set vp, might thoroughly bee destroyed, or that men should refraine from the worshipping of them beeing set vp. And what thinke you then will come to passe, if men of learning shoulde teach the people to make them, and shoulde maintain the setting vp of them, as thinges necessarie in religion? To conclude, it appeareth euidentlie by all stories and writings, and

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and experience in times past, that neyther preaching, nor writing, neither the consent of the learned, nor authoritie of the godly, nor the Decrees of Councils, neither the lawes of Princes, nor extreme punishments of the offendours in that behalfe, nor any other remedie or meanes, can helpe against idolatrie, if Images bee suffered publikely. And it is truly saide, that times past are Schoole-masters of wisdom to vs that followe and liue after. Therefore if in times past, the vertuest & best learned, the most diligent also, and in number almost infinit, auncient fathers, Bishops and Doctors, with their writing, preaching, industrie, earnestnesse, authoritie, assemblies and councils could doe nothing against images and idolatrie, to Images once set vp, what can we, neither in learning, nor holinesse of life, neither in diligence, neither authoritie, to bee compared with them, but men in contempt, and of no estimation (as the worlde goeth now) a few also in number, in so great a multitude and malice of men: What can we doe, I say, or bring to passe, to the staie of Idolatrie or worshipping of Images, if they be allowed to stande publikely in Temples and Churches? and if so many so mightie Emperours, by so seuerelawes and proclamations, so rigorous and extreme punishments and executions coulde not stay the people from setting vp and worshipping of Images: what will ensue, thinke you, when men shall commend them as necessary books of y lay men? Let vs therefore of these latter daies learne this lesson of the experience of auncient antiquitie, that idolatrie cannot possibly be separated from images any long time:
but

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but that as an vnseparable accident, or as a shadow followeth the body when the Sunne shineth, so Idolatrie followeth and cleaueth to the publike hauing of images in Temples and churches. And finally, as Idolatrie is to be abhorred and auoided, so are images (which cannot bee long without Idolatrie) to bee put away and destroied. Beside the which experiments and prooffe of times before, the verie nature, and origine of Images themselves draweth to idolatrie most violently, and mens nature and inclination also is bent to Idolatrie so vehemently, that it is not possible to seuer or part Images, nor to keepe men from idolatrie, if Images be suffered publikelie. That I speake of the nature and origine of Images, is this: Euen as the first inuention of them is nought, and no good can come of that which had an euill beginning, for they bee altogether nought, as Athanasius in his booke against the Gentiles declareth, and Saint Ierome also vpon the Prophete Ieremie the sixt Chapter, and Eusebius the seuenth booke of his ecclesiastical Historie the eighteenth Chapter testifieth, that as they first came from the Gentiles which were idolaters and worshippers of Images, vnto vs, and as the inuention of them was the beginning of spirituall fornication, as the worde of God testifieth: **Sa. 14.** So will they naturally (as it were, and of necessitie) turne to their origine from whence they came, and draw vs with them most violently to Idolatrie, abominable to God and all godly men. For if the origine of Images and worshipping of them, as it is recorded in the eight Chapter of the Booke of wise dome, began of a blinde loue

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loue of a fonde father, framing for his comfort an Image of his sonne, being dead, and so at last men fell to the worshipping of the Image of him whom they did know to be dead: how much more will men and women fall to the worshipping of the Images of God, our Saviour Christ & his Saints, if they bee suffered to stand in Churches and Temples publikelie? For the greater opinion is of the maiestie and holinesse of the person to whome an Image is made, the sooner will the people fall to the worshipping of the said Image. Wherefore the Images of God, our Saviour Christ, the blessed virgin Marie, the Apostles, Martyrs, and other of notable holinesse, are of all other Images most dangerous for the perill of Idolatrie, and therefore greatest heede to bee taken that none of them bee suffered to stand publikely in Churches and Temples. For there is no great dread leastanie shoulde fall to the worshipping of the Images of Annas, Caiphas, Pilate, or Judas the traitor, if they were set vp. But to the other, it is alreadie at full proved that idolatrie hath bene, is, and is most like continually to be committed.

Nowe as was before touched, and is heere most largely to be declared, the nature of man is none otherwise bent to worshipping of images, if he may haue them, & see them, then it is bent to whoredome and adulterie in the companie of Harlots. And as vnto a man giuen to the lust of the flesh, seeing a wanton Harlot, sitting by her, and imbracing her it profiteth little for one to say, beware of Fornication, God will condemne Fornicatours and Adulterers: for neyther will hee, beeing overcome with

1. Cor. 9.

1 Thef. 4.

Heb. 13.

against perill of Idolatrie.

with greater intisements of the Strumpet, giue care or take heede to such godly admonitions, and when hee is left afterwards alone with the Harlot, nothing can follow but wickednesse: Euen so, suffer Images to be set vp in Churches and Temples, ye shall in vaine bid them beware of images, as S. John doth, and flie idolatrie, as all the scriptures warne vs, ye shal in vaine preach and teach them against idolatry. For a number wil notwithstanding fall headlong vnto it, what by the nature of images, and by the inclination of their owne corrupt nature.

1. Iohn 5.

Wherefore as a man giuen to lust, to sit downe by a strumpet, is to tempt God: So is it likewise to erect an idoll in this pronenesse of mans nature to idolatrie, nothing but a tempting. Nowe if anie will say that this similitude proueth nothing, yet I pray them let the worde of God, out of the which the similitude is taken, proue something. Doth not the worde of God call idolatrie spirituall fornication? Doth it not call a gilt or paynted Idoll or Image, a strumpet with a painted face? Be not the spirituall wickednesse of an idols intising, like the flatteries of a wanton harlot? Be not men and women as prone to spiritual fornication (I meane Idolatrie) as to carnall fornication? If this bee denied, let al the Nations vpon the earth which haue borne idolaters (as by all histories appeareth) proue it true. Let the Jewes & the people of God which were so often and so earnestly warned, so dreadfullie threatned concerning Images and idolatrie, and so extremely punished therefore (and yet fell vnto it) proue it to bee true: as in almost all the

bookes

Leuit. 17.
and 20.
Num. 25.
Deut. 31.
Baruc. 6.

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bookes of the old testament, namely the kings and the Chronicles, & the Prophets, it appeareth most evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions, wise men, learned men, Princes, Idiots, vnlearned and comminalltie, proue it to be true.

Acts 17.

Rom. 1.

Psal. 31.

Sa. 12. 14

If you require examples: for wise men, ye haue the Egyptians, & the Indian Gimnosophistes, the wisest men of the worlde, you haue Salomon the wisest of all other. For learned men, the Grekes, & namely the Athenians, excæding all other nations in superstition and idolatrie, as in the historie of the Acts of the Apostles Saint Paul chargeth them. For Princes and Gouvernours, you haue the Romanes, the rulers of the rost (as they say) you haue the same forenamed king Salomon, & al the kings of Israel and Iuda after him, sauing Dauid, Ezechias, and Iosias, and one or two more. All these (I say) and infinite others, wise, learned, princes, gouernours, beings all idolatrous, haue you for examples and proufe of mens inclination to idolatrie. That I may passe ouer with silence in the meane time, infinite multitudes and millions of Idioties and vnlearned, the ignorant and grosse people, like vnto Horses and Mules in whom is no vnderstanding, whose perill and danger to fall on heapes to idolatrie by occasion of Images, the Scriptures specially foreshewe and giue warning of. And in deede howe shoulde the vnlearned, simple, and foolish scape the nets and snares of Idols and Images, in the which the wisest and the best learned haue been so intangled, trapped, & wrapped: no herfore the argument holdeth this ground sure, & men
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bee asmuch inclined of their corrupt nature to spiri-
tual fornication, as to carnal, which by wisdom of
God foresæing, to the generall prohibition by none
shuld make to themselves any image or similitude,
addeth a cause, depending on mans corrupt nature:
Least (saith God) thou being deceived with error
honour and worship them. And of this ground of
mans corrupt inclination, as well to spirituall for-
nication, as to carnal, it must needs follow, that as
it is the duetie of the godly magistrate, louing ho-
nestie, & hating whoredome, to remoue all strum-
pets and harlots, specially out of places notoriouſlie
suspected, or resorted vnto of naughtie packes, for
the auoyding of carnall fornication: so it is the du-
tie of the same godly magistrate, after by examples
of the godly kings Ezechias and Josias, to driue a-
way all spiritual harlots (I meane idols and ima-
ges) specially out of suspected places, Churches and
Temples, Daungerous for idolatrie to bee commit-
ted to images placed there, as it were in by appoy-
ned place and height of honour and worship (as S.
Augustine saith) where the liuing God onelie (and
not dead stones and stockes) is to bee worshipped:
It is (I say) the office of godly magistrates like-
wise to auoide images & idols out of churches and
Temples, as spirituall harlots out of suspected pla-
ces for the auoiding of idolatrie, which is spirituall
fornication.

And as hec were the enemy of all honestie
that should bring Strumpets and harlottes out
of their secrete corners into the publique Market
place, there freely to dwell and occupie theyr
filthy Merchandize: So is he the enemy of
the

Deut. 4.

August. in
Psa. 36. &
113. & li.
4. ca. 3. de
ciuit. dei.

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Deut. 27.

the true worshipping of God, that bringeth Idols and Images into the temple and church, the house of God, there openly to be worshipped, and to spoile the iealous God of his honour, who will not giue it to any other, nor his glorie to caruen images, who is as much forsaken, and the bond of loue between man and him as much broken by idolatrie, which is spirituall fornication, as is the knot and bonde of mariage broken by carnall fornication, Let all this be taken as a lie, if the worde of God force it not to be true. Cursed be the man, saith God in Deuteronomium, that maketh a caruen or moulted image and placeth it in a secreete corner: and all the people shall say Amen. Thus saith God, for at that time no man durst haue or worship images openly, but in corners openly: & the whole world being the great temple of God, he that in any corner thereof robbeth God of his glory, and giueth it to stocks and stones is pronounced by Gods word accursed. Nowe he that will bring these spirituall harlots out of their lurking corners, into publike churches & temples, that spirituall fornication may there openly of all men and women without shame bee committed with them, no doubt that person is cursed of God, and twice cursed, and all good and godly men and women will say Amen, and there Amen will take effect also. Yea, and furthermore the madness of all men professing the Religion of Christ, now by the space of a sort of an hundred yeres, and yet euen in our time in so great light of the Gospell, verie manie running on heaps by sea and land, to the great losse of their time, expence and wast of their goods, destitution of their wiues, children and families, and

against perill of Idolatrie.

and daunger of their owne bodyes and liues, to Compostella, Rome, Hierusalem, and other farre countries, to visite dumbe and dead stocks & stones dooth sufficiently proue the pronenesse of mans corrupt nature to the seeking of Idols once set vp, and the worshipping of them. And thus as well by the origine and nature of Idoles and Images themselves, as by the pronenesse and inclination of mans corrupt nature to Idolatrie, it is euident that neyther Images, if they be publicuely set vp, can be separated, nor men, if they see Images in Temples and Churches, can bee stayed and kept from Idolatrie. Now whereas they yet alledge, that howsoeuer the people, Princes, learned, and wise of olde tyme, hath fallen into Idolatrie by occasion of Images, that yet in our tyme the most part speciallie the learned, wise, and of any authoritie, take no hurt nor offence by Idoles and Images, neither doe runne into farre Countries to them, and worship them. And that they know well what an Idol or Image is, and how to be vsed, and therefore it followeth, Images in Churches and Temples to bee an indifferent thing, as the which of some is not abused: and that therefore they may iustly holde (as was in the beginning of this part by them alledged) that it is not vnlawfull or wicked absolutely to haue Images in Churches and Temples, though it may for the daunger of the simple sort seeme to be not altogether expedient.

Whereunto may bee well replied, that Solomon also the wisest of men, did well knowe what an Idol or Image was, and neither toke
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any harme thereof a great while himsele, and also with his godlie writings armed others against the daunger of them. But yet afterwarde the same Salomon suffering his wanton Paramours to bring their Idolles into his Court and Palace, was by carnall Harlottes perswaded and brought at the last to the committing of spirituall fornication with Idolles, and of the wisest and godlyest Prince, became the most foolishhest and wickeddest also. Wherefore it is better euen for the wisest to regarde this warning. Hee that lo-
 S. 13. 14. ueth daunger shall perish therein: and Let him that standeth, beware least he fall, rather then wittingly and willingly to laie such a stumbling block for his owne feete and others, that they per-
 Eccle. 3. happes bring at the last to breake the necke. The
 and 13. good King Ezechias did knowe well enough,
 1. Cor. 10 that the Brazen Serpent was but a deade Image, and therefore hee tooke no hurt himsele thereby through Idolatrie to it: Did hee therefore let it stande, because himsele tooke no hurt thereof?

No not so: but being a good King, and therefore regarding the health of his feeble Subiectes, deceyued by that Image, and committing Idolatrie thereto, hee did not onely take it downe, but also brake it in peces. And this hee did to that Image that was set vpp by the commaundement of God, in the presence whereof great miracles were wrought, as that which was a figure of our Saviour Christ to come, who should deliuer vs from the mortall sting of the olde Serpent Sathan. Neither did hee spare it in respect
 of

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of the auncientnes or antiquitie of it, which had continued aboue seuen hundred yeares, nor for that it had beene suffered, and preserved by so manie godlie Kinges before his time. Howe (thinke you) woulde that godlie Prince (if hee were nowue liuing) handle our Idolles, set vp agaynst Gods commaundement directlie, and bearing fygures of nothing but follie, and for fooles to gaze on, till they become as wise as the blockes themselves which they stare on, and so fall downe as dazed Larkes in that gaze, and bearing themselves aliue, worship a deade Stocke or Stone, Golde or Siluer, and so become Idolaters, abominable and cursed before the liuing GOD, giuing the honour due vnto him which made them when they were nothing, and to our Sauour Christ, who redeemed them bearing lost, to the deade and dumbe Idoll, the worke of mans hand, which neuer did, nor can doe anie thing for them, no, is not able to stirre nor once to moue, and therefore worse then a vile worme which can moue and creepe?

The excellent king Iosias also did take himselfe no hurt of images and idols, for hee did know well what they were, did he therfore because of his own knowledge let idols & images stand? much lesse did let any vp? Or rather did he not by his knowledge and authoritie also succour the ignorance of such as did not know what they were, by vtter taking away all such stumbling blocks as might be occasiō of ruine to his people & subiects? Will they because a fewue tooke no hurt by Images or Idols, breake the generall lawe of God, Thou shalt make to thee

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no similitude, &c. They might aswell, because Mo-
ses was not seduced by Iethros Daughter, nor
Boos by Ruth, being straungers, reason that all
the Jewes might breake the Generall Lawe of
God, forbidding his people to ioyne their children
in marriage with strangers, least they seduce their
children that they should not followe God. Where-
fore they which thus reason, though it bee not ex-
pedient, yet it is lawfull to haue Images publique-
lie, and doe proue that lawfulness by a few picked
and chosed men: if they object that indifferently
to all men, which a verie fewe can haue with-
out hurt and offence, they seeme to take the mul-
titude for vile soules (as hee sayth in Virgill) of
whose losse and safegarde no reputation is to bee
had, for whome yet Christ payed as dearelie for
the mightiest prince, or the wisest and best learned
in the earth.

And they that will haue it generallie to bee ta-
ken for indifferent, that a verie fewe take no hurt
of it, though infinite multitudes besides perish
thereby: shewe that they put little difference be-
twæne the multitude of Christians and brute
Beastes whose daunger they doe so little esteeme.
Besides this, if they bee Bishoppes or Parsons, or
otherwise hauing charge of mens consciences
that thus reason, It is lawfull to haue Images pub-
liquely though it be not expedient, what maner of
pastors shew they themselues to bee to their flocke
which thrust vnto them that which they them-
selues confesse not to be expedient for them, but to
the vtter ruine of the soules committed to theyr
charge, for whom they shall giue a strait account
before

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before the Prince of Darkness at the last Day? For in deede to obiect to the weake, and readie to fall of themselves, such stumbling blockes, is a thing not onelie not expedient, but unlawfull, yea, and most wicked also. Wherefore it is to bee wondered howe they can call Images, set vpp in Churches and Temples to no profite or benefite of any, and to so great perill and daunger, yea, hurt and destruction of manie, or rather infinite, things indifferent. Is not the publique setting vp of them rather a snare for all men, and the tempting of GOD? I beseech these reasoners to call to minde theyr owne accustomed ordinaunce and decree, whereby they determined that the Scripture, though by GOD himselfe commaunded to bee knowne of all men, women, and children, shoulde not bee reade of the symple, nor had in the vulgar Tongue, for that (as they sayde) it was dangerous, by bringing the simple people into errors.

And will they not forbid Images to bee set vp in Churches and Temples, which are not commaunded, but forbidden most straightly by God, but let them still bee there, yea, and maintaine them also, seing the people are brought, not in danger onely, but in deede into most abhominable errors and detestable idolatrie therby? Shall gods woide, by God commaunded to bee reade vnto all, and knowne of all, for daunger of heresie (as they say) be shut vp? and Idols and Images, notwithstanding they bee forbidden by God, and notwithstanding the daunger of idolatrie by them, shall they yet be set vp, suffered and maintained in churches

Deut. 31.

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ches and Temples? O worldly and fleshly wise-
dome, even bent to maintaine the inuentions and
traditions of men by carnall reason, and by the
same to disanull or deface the holie ordinaunces,
lawes, and honour of the eternall God, who is to
be honoured and prayled for ever, Amen.

Now it remaineth for the conclusion of this trea-
tise, to declare as well the abuses of Churches and
Temples, by too costly and sumptuous decking
and adorning of them, as also the lewde painting,
gilding, and clothng of Idols and Images, and
so to conclude the whole treatise.

*Tertul.
Apolog.
cap. 39.*

*Enf. lib. 5.
Eccle. hist.*

*Hierony-
mus.*

In Tertullians time, an hundred and three-
score yeares after Christ, Christians had none o-
ther Temples but common houses, whither they
for the most part secretlie resorted. And so farre
of was it that they had before his time any goodly
or gorgeous decked Temples, that lawes were
made in Antonius Verus and Commodus the Em-
perours times, that no Christians shoulde dwell
in houses, come in publique bathes, or bee seene in
streetes, or anie where abroad, and that if they
were once accused to bee Christians, they shoulde
by no meanes be suffered to escape. As was prac-
tised on Apolonius a noble Senatour of Rome,
who being accused of his owne bondman and
slawe that hee was a Christian, coulde neither by
his defence and appologie learnedly and eloquent-
lie written, and read publique in the Senate,
nor in respect that hee was a Citizen, nor for the
dignitie of his order, nor for the bilenesse and un-
lawfulnesse of his accuser, being his owne slawe,
by

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by lykelihoode of malice mooue to forge lyes against his Lord, nor for no other respect or helpe, coulde be deliuered from death. So that Christians were driuen to dwell in caues and denues: so farre of was it that they had any publique Temples adorned and decked as they now be.

which is here rehearsed to the confutation of those impudent shamelesse lvers, which reporte such glorious glosed fables, of the goodly and gorgeous Temple, that Saynt Peter, Linus, Cletus, and those thirtie Bishoppes their successours had at Rome, vntill the time of the Emperour Constantine, and which Saint Policarpe should haue in Asia, or Irenæus in Fraunce, by such lies, contrarie to all true Hystories, to maintaine the superfluous gyliding and decking of Temples now a dayes, wherein they put almost the whole summe and pithe of our religion. But in those times the world was won to Christendome, not by gorgeous gilted, and painted temples of Christians, which had scarcely houses to dwell in: but by the godlye, and as it were golden mindes, and firme faith of such as in all aduersitie and persecution professed the truth of our religion. And after these times, in Maximian and Constantius the Emperours proclamation, the places where Christians resorted to publique praier, were called conuenticles. And in Galerius Maximinus the Emperours Epistle, they are called Oratories & Dominica. to say, places dedicate to the seruice of the Lord. And hereby the way it is to be noted, that at that time there were no Churches or Temples erected vnto any saint, but to God only, as saint Augustine also recordeth

*Enf. lib 8.
ca. 19, and
lib. 9, ca. 9.*

The third part of the Sermon

*De ciuita.
lib. 8. ca 1.*

Grypta.

Basilica

*Nonel. cō-
Ri. 3. & 47*

saying . wee buylde no Temples vnto our Mar-
tirs. And Eusebius himselte calleth Churches, hou-
ses of prayer, and sheweth that in constantine the
Emperours time, all men reioyced, seeing (insteede
of lowe conuenticles, which tyrauntes haue des-
troyed) high Temples to be buylded. Loe vnto the
tyme of Constantine, by the space of oboue thre
hundred yeres after our Sauour Christ, when
Christian religion was most pure, and indæde
golden, Christians had but low and poore conuen-
ticles, and simple oratories, yea caues vnder the
grounde, called Gryptæ, where they for feare of
persecution assembled secretly together. A figure
whereof remayneth in the Vaultes which yet
are buylded vnder great Churches, to put vs in
remembraunce of the olde state of the primatiue
Church before constantine, whereas in Constan-
tines time, and after him, were buylded great and
goodly Temples for Christians, called Basilicæ,
eyther for that the Grekes bled to call all great
and goodlie places Basilicas, or for that the hygh
and euerlasting king, God and our sauour Christ
was serued in them.

But although Constantine, & other princes of good
zeale to our religion, dyd sumptuously decke and
adorne Christians Temples, yet dyd they dedi-
cate at that time all Churches and Temples to
God or our Sauour Christ, and to no Saynte,
for that abuse beganne longe after in Iustinians
tyme. And that gorgyousnes then bled, as it was
borne with, as ryfinge of a good zeale: So
was it signified of the Godlye learned euen at
that time, that such coste might otherwise haue
bene

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beene better bestowed . Let Saynte Jerome (although otherwise too great a liker and a lover of externall and outward thinges) be a prooffe hereof, who hath these wordes in his Epistle to Demetriades. Let other (sayth S. Jerome, buyld Churches, couer walles with Tables of Marble, carrye together huge pylles, and guild their toppes or heades, which doe not feele or vnderstande their precious decking and adorning, let them decke the doores with Iuorie and Siluer, and set golden altars, with precious stones, I blame it not, let euery man abounde in his own sense, and better is it so to doo, then carefully to keepe their riches layde vp in store. But thou hast another way appoynted thee, to cloth Christ in the poore, to visite him in the sicke, feede him in the hungrie, lodge him in those who do lacke harbour, and speciall ye such as bee of the householde of faith.

And the same Saynte Jerome toucheth the same matter some what more feelye in his treatise of the lyfe of clarkes to Nepotian, saying thus Many builde walles, and erecte pillers of Churches, the smooth Marbles doo glister, the rooffe shyneth wyth golde, the Alter is sette with precious Stones: But of the Mynisters of Christ there is none election or choyse. Neyther let any man obiecte and alleadge againste mee the Riche Temple that was in Iurpe, the Table, Candlestickes, incense, Shipps, plateers, Cuppes, Morters, and other thinges all of Golde. Then were these things allowed of the Lord, when the Priestes offered Sacrifices, and the blood
of

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of beastes was accompted the redemption of sing. Howe bæ it all these thinges went befoze in fy- gure and they were witten for vs, vpon whom the end of the worlde is come. And now when that our Lord bæing poore, hath dedicate the po- uertye of his house, let vs remember his crosse, and wee shall esteeme riches as myze and dunge. What doo we maruell at that which Chyste cal- leth wicked Hammon? Whereto do we so high- ly esteeme and loue that, which Saynte Peter dooeth for a glorie testifie that he had not: Hitherto Saint Jerome.

Thus you see how Saint Jerome teacheth the sumptuousnesse amongst the Jewes to bee a fy- gure to signifie, and not an example to followe, and that those outwarde thinges were suffered for a time, untill Chyist our Lorde came, who tur- ned all those outwarde thinges into spirite, fayth and truth. And the same Saint Jerome vpon the seuenth Chapter of Jeremie sayth, God com- maunded both the Jewes at that time, and now vs who are placed in the Church, that we haue no trust in the godlinesse of building and guilt rooffes, and in walles couered with Tables of Marble, and say: the temple of y lord, the temple of the lord. For that is the temple of the Lord, wherin dwel- leth true faith, godly conuersation, and the com- panie of all vertues. And vppon the Propheete Agge, he describeth the true and right decking or ornamentes of the Temple after this sort: I (saith Saint Jerome) Doo thinke the Silver where- with the house of God is decked, to be the doctrine of the Scriptures, of the which it is spoken. The
Doctrine

against perill of Idolatrie.

doctrine of the Lorde is a pure doctrine, Siluer tryed in fire, purged from dross, purified seuen tymes. And I doe take Golde to bee that which remaineth in the hid sense of the Saints, and the secreete of the heart, and shyneth with the true light of God. Which is euident that the Apostle also meant of the Saintes that build vpon the foundation of Christ, some Siluer, some Golde, some Precious stones: that by the Golde, the hid sense by Siluer, godly vtterance, by precious stones, workes which please God, might bee signified. With these mettals, the Church of our Sauour is made more goodlie and gorgeous, then was the Synagogue in olde time. With these liuely stones, is the Church and house of Christ builded, & peace is giuen to it for euer. All these be Saint Ieroms sayings.

No more did the olde godly Bishops and Doctors of the Church allowe the outragious furniture of Temples and Churches, with Plate, vessels of Gold, Siluer and precious Vestures, saint Chrysostome sayeth, in the Ministerie of the holie Sacramentes, there is no neede of Golden Vessels, but of Golden mindes. And Saint Ambrose sayth, Christ sent his Apostles without Gold, and gathered his Church without Golde. The Church hath Golde, not to keepe it, but to bestowe it on the necessities of the poore. The Sacramentes looke for no Golde, neyther doe they please God for the commendation of Golde, which are not bought for Golde. The adorning and decking of the Sacraments, is the redemption of Captiues. Thus much saith saint Ambrose.

Saint

2. Offi.
cap. 28.

1701
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*Tis. de cō-
secra. cau.
Triburien*
*Li. 1. inst.
cap. 14.*
Saint Jerome commendeth Exuperius Bi-
shop of Colose, that hee caried the Sacrament
of the Lordes bodie in a wicker basket, and the
Sacrament of his blood in a Glasse, and so cast co-
uetousnesse out of the Church. And Bonifacius
Bishop and Martyr, as it is recorded in the de-
crees, testifieth, that in oldetime the Ministers v-
sed Treene, and not Golden vessels. And Zephe-
rinus the sixteenth Bishop of Rome made a De-
cree, that they should vse vessels of Glasse. Like-
wise were the Vestures vled in the Church in
olde tyme verie plaine and single, and nothing
costlie, And Rabbanus at large declareth, that
this costlie and manifolde furniture of Vestments
of late vled in the Church, was sette from the
Jewish vsage, and agreeth with Arons appa-
relling almost altogether. For the maintenance
of the which, Innocentius the Pope pronoun-
ceth boldlie, that all the customes of the olde lawe
bee not abolished, that wee might in such appa-
rell of Christians, the more willinglie become
Jewish.

This is noted, not agaynst Churches and
Temples, which are most necessarie, and ought
to haue their due vse and honour, as is in another
Homilie for that purpose declared, nor agaynst
the conuenient cleannesse and ornaments there-
of: but agaynst the sumptuousnesse and abu-
ses of the Temples and Churches. For it is a
Churche or Temple also, that glittereth with
no Marble, shineth with no Golde, nor Silver,
glistereth with no Pearles nor precious stones but
with plainenesse & frugalitie, signifieth no proude
Doctrins

against perill of Idolatrie.

doctrine nor people, but humble, frugall, and nothing esteeming earthly and outwarde thinges, but gloriouſlie decked with inwarde ornamentes, according as the Prophet declareth, ſaying. The kinges Daughter is altogether glorious inwardly.

Nowe concerning outrageous decking of Images and Idolles, with painting, gilding, adorning with precious Veſtures, pearle and ſtone, what is it elſe, but for the further prouocation and intilement to ſpirituall fornication, to decke ſpirituall harlottes moſt coſtly and wantonly, which the Idolatrous Church vnderſtandeth well enough. For ſhee being indeed not onely an harlot (as the Scriptures calleth her) but alſo a foule, filthy, olde withered harlotte (for ſhee is indeede of auncient yeres) and vnderſtanding her lacke of nature and true beautie, and great lothſomneſſe: which of herſelfe ſhe hath, dooth after the cuſtome of ſuch harlots) paynt her ſelfe, and decke and tyre her ſelfe with Golde, Pearle, Stone, and all kinde of precious iewels, that ſhee ſhining with the ourwarde beautie and glorie of them, maie pleaſe the fooliſh fantaſie of fonde louers, and ſo entyſe them to ſpirituall fornication with her: who, if they ſawe her (I will not ſay naked) but in ſimple apparell, woulde abhorre her, as the ſouleſt and filthieſt Harlot that euer was ſeene: According as appeareth by the diſcription of the garniſhing of the great Strumpet of all Strumpettes, the Mother of Woredome, ſet forth by Saint Iohn in his Reuelation, who by her glorie prouoked the Princes of the earth to commit

Apoc. 16
18.

whore

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Whoredome with her. Whereas on the contrarie part, the true Church of **G O D**, as a chaste matrone, espoused (as the Scripture teacheth) to one husband, our Sauour **Iesus Christ**, whom alone shee is content onelie to please and serue, and looketh not to delight the eyes or phantasies of anie other straunge louers, or wooers: is content with her naturall Ornaments, nor doubting by such sincere simplicitie, best to please him, which can wel skill of the difference betwene a paynted visage, and true naturall beautie. And concerning such glorious gylding and decking of Images, both Gods woorde written in the tenth Chapter of the Prophet **Jeremie**, and **Saint Jeromes** Commentaries vppon the same, are most woorthie to be noted.

Jer. 10.

First, the wordes of the Scriptures bee these, the workman with his axe he weth the timber out of the woodde with the worke of his handes, hee decked it with Gold and Siluer, he ioyned it with nayles and pinnes, with the stroke of a hammer, that it might holde together. They be made smooth as the Palme, and they cannot speake: if they be borne, they remoue: for they cannot goe. Feare ye them not, for they can neither doe euill nor good: thus sayth the Prophet. Upon which text, **Saint Jerome** hath these wordes, This is the Description of Idolles, which the Gentiles worship, they matter is vile and corruptible. And whereas the Artificer is mortall, the thinges hee maketh must needes be corruptible: hee decketh it with Siluer and Golde, that with the glittering or shyning of both mettalles, hee may deceiue the simple. which

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which errour indeed hath passed ouer from the Gentiles, that we should iudge Religion to stande in riches. And by and by after he sayth. They haue the beautie of mettals, and beautified by the Arte of paynting, but good or profite is there none in them. And shortly after againe, They make great promises, and deuise an image of vaine worshipping of their owne fantasies, they make great bragges to deceyue euerie simple bodie, they dull and amase the vnderstanding of the vblearned, as it were with golden sentences and eloquence, shining with the brightnesse of Siluer. And of their owne deuisers and makers are these Images aduanced and magnified, in the which is no vtilitie nor profite at all, and the worshipping of the which properly pertaineth to the Gentiles and Heathen, and such as knowe not God.

Thus farre of Saint Jeromes wordes. Wherevpon you may note as well his iudgement of Images themselves, as also of the painting, gilding, and decking of them: that it is an errour which came from the Gentiles, that it perswadeth Religion to remaine in riches, that it amazeth and deceyueth the simple and vblearned with golden sentences, and siluer shining eloquence, and that it apperteyneth properlie to the Gentiles and Heathens, and such as knowe not GOD. Wherefore the hauing, Paynting, Gilding, and decking of Images, by Saint Jeromes iudgement, is erroneous, seducing and bringing into errour (speciallie the simple and vblearned) Heathenish, and voyde of the knowledge of God.

Sure:

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Surely the Prophete Daniel in the eleventh Chapter declareth such sumptuous decking of Images with Golde, Silver, and precious stones, to bee a token of Antichristes kingdome, who (as the Prophet foresheeweth) shall worship God with such gorgeous things. Nowe vsually such outrageous adorning and decking of Images, hath risen and bene maintained, eyther of offerings prouoked by superstition and giuen in idolatrie, or of spoyles, robberies, vsurie, or goodes otherwise vniustly gotten, whereof wicked men haue giuen part to the Images or Saints, (as they call them) that they might bee pardoned of the whole: as of diuerse writings and old monuments, concerning the cause and ende of certaine great giftes, may well appeare. And indeed such mony so wickedly gotten, is most mete to bee put to so wicked a vse. And ^h which they take to be amendes for ^h whole before God, is more abhominable in his sight, then both the wicked getting, and the more wicked spending of all the rest. For howe the Lorde alloweth such giftes, hee declareth evidently in the Prophete Esaias, saying, *I* (sayeth the Lord) doe loue iudgement, and *I* hate spoile and rauine offered in sacrifice: which the verie Gentiles vnderstood. For Plato sheweth, that such men as purpose that God dooth pardon wicked men, if they giue part of their spoyles and rauine to him, take him to bee like a dogge, that would be entreated and hyred with part of the pray, to suffer the wolues to worrie the sheepe. And in case the goodes wherewith the Images bee decked, were iustly gotten, yet it is extreame madnesse, so foolishly and wickedly

Esai. 61.

Dialog. de
legib. 20.

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wickedly to bestowe goodnesse purchased by wisdom and truth, Of such lewdnesse Lactantius *lib. 2. cap. 4.* writeth thus: When do in vaine decke Images of the Gods with gold, Iuorie, and precious stone, as though they could take any pleasure of those things: for what vse haue they of precious giftes, which vnderstand nor feele nothing? Euen the same that dead men haue. For with like reason do they burie dead bodie, sarced with spices and odours, & cloathed with precious bestures, and decke Images, which neither felt or knew when they were made, nor vnderstand when they be honored, for they get no sense and vnderstanding by their consecration. Thus far Lactantius, & much more, too long heere to rehearse, Declaring, that as little Girles play with litle puppets, so be these Decked images great puppets for olde folkes to play with. And that wee may know what, not only men of our religion, but Ethnicks also, iudge of such decking of dead Images, it is not vnprofitable to heare what Seneca, a wise and excellent learned Doctour of Rome, & Philosopher, saith concerning the foolishnes of ancient and graue men, vsed in his time in worshipping & decking of images: we (saith Seneca) be not twise children (as the common saying is) but alwayes children: but this is the difference, that wee bearing elder, play the children: and in these playes they bring in before great and well decked puppets (for so he calleth images) ointments, incense & odours. To these puppets they offer vyppes sacrifice, which haue a mouth, but not the vse of teeth. Upon these they put attiring & precious apparell, which haue no vse of clothes. To these they giue gold and siluer

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which

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which haue no vse of cloathes. To these they giue golde and siluer, which they who receyue it (meaning the Images) lack as wel as they þ haue giue it from thē. And Seneca much cōmendeth Dionysius king of Sicile, for his merry robbing of such decked & iewelled puppets. But you wil aske what doeth this appertaine to our Images, which is written against the idols of the Gentiles? Altogether surely. For what vse or pleasure haue our images of their decking and precious ornaments? Did our images vnderstand when they were made? or knowe when they be so trimmed and decked? Be not these things bestowed vpon them, as much as in vaine, as vpon dead men which haue no sense? Wherefore it followeth, that there is like foolishnes and lewdnesse in decking of our images, as great puppets for olde fowles, like children, to play the wicked play of idolatrie before, as was among the Ethnicks and Gentiles. Our Churches stand full of such great puppets, wonderously decked and adorned, Garlandes and Coronets be set on theyr heades, precious Pearles hanging about theyr neckes, their fingers shine with Rings, set with precious stones, their dead and stiffe bodyes are cloathed with garments stiffe with Golde. You would beleue that the Images of our men saints were some princes of Persia land with their proud apparell, and the Idols of our women Saintes, were nice & well trimmed harlots, tempting their paramours to wantonnesse: whereby the Saints of god are not honoured, but most dishonoured, and theyr godlinesse, sobernesse, chastitie, contempt of riches, and of the vanitie of the worlde, defaced
and

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and brought in doubt, by such monstrous decking,
most differing from their sober & godly liues. And
because the whole pageāt must thoroughly be plaied
it is not enough thus to deck idols, but at the last
come in the Priestes themselues, likewise decked
with gold and pearle, & they may be meet seruants
for such Lords and Ladies, and fit worshippers of
such gods and goddesses. And with a solemne pace
they passe forth before these golden puppetes, and
fall downe to the ground on their mary bones be-
fore these honorable idols, and then rising vp again
offer vp odours and incense vnto them, to giue the
people an example of double idolatrie, by worship-
ping not only the idol, but the gold also, and riches
wherewith it is garnished. Which things, the most
part of our olde Martyrs rather then they would
doe, or once knæle or offer vp one crumbe of incense
before an image, suffered most cruell and terrible
deaths, as the histories of them at large do declare.
And here againe their allegation out of Gregorie
the first & Damascen, that images be the lay mens
bookes, and that pictures are the Scripture of idi-
ots and simple persons, is worthie to be conside-
red. For as it hath been touched in diuers places
before, howe they be bookes teaching nothing but
lies, as by the Apostle S. Paul in the first Chap-
ter to the Romanes euidently appeareth of the I-
mages of God: So what maner of bookes and
Scripture these painted and gilt images of saints
be vnto the common people, note well I pray you.
For after that our Preachers shall haue instructed
and exhorted the people to the following of the ver-
tues of the Saintes, as contempt of this world,

Gre. Epist.
ad. Seren.
Mas
Das
fide

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The third part of the Sermon
pouertie, sobernesse, chastitie, and such like vertues
which vndoubtedly were in the Saints: Thinke
you, as soone as they turne their faces from the prea-
cher, and looke vpon the grauen bookes & paynted
scripture of the glorious gilt images and idols, all
shining and glittering with mettall and stone, and
couered with precious bestures, or else with Choe-
rea in Terence, behold a painted table, wherein is
set forth by the heart of the painter, an image with
nice and wanton apparell and countenance,
more like to Venus or Flora, then Mary Magdale,
or if like to Mary Magdalen, it is when she plaied
the harlot, rather then when she wept for her sins.
When I say they turne about from the preacher, to
these bookes and scholemasters and painted scrip-
tures: shall they not finde them lying bookes? tea-
ching other maner of lessons, of esteeming of riches,
of pride, vanitie in apparell, of nicenesse and wan-
tonnesse, & peraduenture of whoredome, as Choe-
rea of like pictures was taught. And in Lucan, one
learned of Venus Gnidia a lesson too obhominable
heere to be remembred. Be not these think you pre-
tie bookes and scriptures for simple people, and spe-
ciallie for wiues and young maides to looke in,
reade on, and learne such lessons of? What wil they
think either of the preacher, who taught them con-
trary lessons of the saints, and therefore by these car-
uen doctors, are charged with a lie, or of the saints
themselves, if they beleue these grauen bookes and
paynted scriptures of them, who make the Saints
now raigning in heauen to God, to their great dis-
honor, scholemasters of such vanitie, which they in
their life time most abhorred? For what lessons of
con-

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contempt of riches and vanitie of this worlde, can
 such bookes, so besmeared with golde, set with pre-
 cious stone, couered with silkes, teach? What les-
 sons of sobernesse and chastitie, can our women
 learne of these pictured scriptures, with their nice
 apparell & wanton lookes? But away for shame
 with these coloured clokes of idolatrie, of the bookes
 and scriptures of images and pictures, to teach I-
 diotes, nay to make idiores and starkefooles and
 beasts of Christians. Doe men I pray you, when
 they haue the same bookes at home with them, run
 on pilgrimage to seeke like bookes at Rome, Com-
 postella, or Hierusalem, to be taught by them, when
 they haue the like to learn at home? Do men reue-
 rence some bookes, & despise & set light by other of y
 same sort? Do men kneele before their bookes, light
 candles at noone time, burne incense, offer by golde
 and siluer, and other giftes to their bookes? Doe
 men either feine or beleue myracles to be wrought
 by their bookes? I am sure that the new Testamēt
 of our Sauour Iesus Christ, containing the word
 of life, is a more liuely, expresse, and true image of
 our Sauour, then al carued, grauen, moulten, and
 painted Images in the worlde be, and yet none of
 all these things be done to that booke or scripture
 of the Gospell of our Sauour, which be done to
 Images and pictures, the bookes and scriptures of
 lay men and idiores, as they call them. Wherefore
 call them what they list, it is most euident by their
 doedes, that they make of them no other bookes nor
 scriptures, the such as teach most filthie & horrible
 idolatrie, as the vsers of such bookes daily proue by
 continuall practising of the same. O bookes & scrip-
 tures

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tures, in the which the diuelish scholemaster Sa-
than, hath penned the lewd lessons of wicked ido-
latric, for his dastardly Disciples and schollers to
beholde, read and learne, to Gods most high disho-
nour, and their most horrible damnation. Haue not
we bene much bounde, thinke you, to those which
should haue taught vs the truth out of Gods booke
and his holy scripture, that they haue shut by that
booke and scripture from vs, and none of vs so bold
as once to open it, or read on it? And in stead there-
of, to spread vs abroad these goodly caruen and gyl-
ted bookes and painted scriptures, to teach vs such
good and godly lessons? haue not they done wel, af-
ter they ceased to stand in pulpits themselves, and
to teach the people committed to their instruction,
keeping silence of Gods word, and become dumbe
dogs (as the prophet calleth them) to set by in their
stead, on euery pillar and corner of the church, such
goodly doctors, as dumb, but more wicked then the
selues be? We need not to complaine of the lacke of
one dumbe person, hauing so many dumbe diuelish
vicars (I mean these idols and painted puppets)
to teach in their stead. Now in the meane season,
whilst the dumb & dead idols stand thus decked, &
clothed, contrary to gods law & comendement, the
poore Christian people, the liuely Images of God,
comended to vs so tenderly by our Sauour Christ
as most deare to him, stand naked, shivering with
cold, and their teeth chattering in their heads, & no
man couereth them, are pined with hunger & thirst
and no man giueth them a penny to refresh them,
whereas poulders be readie at al times (contrary to
Gods will) to deck and trim dead stockes & stones,
which

against perill of Idolatrie.

Lib. f. ad
Iacobum.
Domini.

which neither feele colde, hunger, ne thirst.

Clemens hath a notable sentence concerning this matter saying thus. That serpent the Diuell doth by the mouth of certaine men vtter these wordes: we for the honour of the inuisible God, doe wor- ship visible images: which doubtlesse is most false. For if you will truely honor the image of God, you should by doing well to man, honor the true image of God in him. For y^e image of God is in euery mā: but the likenesse of God is not in euery one, but in those only which haue a godly hart and pure mind. If you will therefore truely honour the Image of God, we doe declare to you the truth, that yee doe well to man, who is made after the image of God, that you giue honour and reuerence to him, and re- fresh the hungrie with meat, y^e thirstie with drink, the naked with clothes, the sicke with attendance, the straunger harbourles with lodging, the priso- ners with necessities: and this shalbe accounted as truly bestowed vpon God. And these things are so directly appertaining to Gods honor, that who- soeuer doth not this, shall seeme to haue reproched and done villanie to the image of God. For what honor of God is this, to run to images of stock and stone, and to honor vaine and dead figures of God, and to despise man, in whom is the true image of God? And by and by after he saith, Understand ye therfore that this is y^e suggestiō of the serpent Sa- tan, lurking within you, which perswadeth you that you are godly, when you honor insensible and dead images, and that you be not vngodly, when you hurt or leaue vnsuccoured the liuely & reasona- ble creatures. All these be the wordes of Clemens.

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Note, I pray you, how this most auncient and learned doctour, within one hundred yeres of our Sauour Christes time, most plainely teacheth, that no seruice of God, nor religion acceptable to him, can be in honouring of dead Images: but in succouring of the poore the liuely Images of God, according to S. James, who saith. This is pure and true religion before God the father, to succour fatherlesse and motherlesse children, and widowes in their affliction, and to keepe himselfe vndefiled from this world.

True religion then and pleasing of God, standeth not in making, setting vp, painting, gilding, cloathing and decking of dumb & dead images (which be but great pupets and mamnets for olde fooles in dotage, and wicked idolatrie, to dally and play with) nor in kissing of them, capping, knæling, and offering to them, in sensing of them, setting vp of candles, hanging vp of legges, armes, or whole bodies of ware before them, or praying, or asking of them or of saints, things belonging only to God to giue. But al these things be vaine and abominable, and most damnable before God. Wherefore al such do not only bestow their money and labour in vaine: but with their paines & cost purchase to theselues Gods wrath and vtter indignation, & euerlasting damnation both of body & soule. For yee haue heard it euidentlie proued in these Homilies against idolatrie, by Gods word, the Doctours of the Church, Ecclesiasticall Histories, reason, & experience, that images haue been and be worshipped, and so idolatrie committed to them by infinite multitudes, to the great offence of Gods Maiestie, and danger of
infinite

against perill of Idolatrie.

infinite soules, and that idolatrie cannot possible
bee seperated from images set vp in Churches and
Temples, gilded and decked gorgeously, and that
therefore your images be indeed very idols, and so
all the prohibitions, lawes, curses, threatnings of
horrible plagues, as well temporall as eternall,
contained in the holie Scripture, concerning idols,
and the makers, maintainers, and worshippers,
of them, appertaine also to our images sette vp in
Churches and Temples, & to the makers, main-
tainers, and worshippers of them. And all those
names of abomination, which Gods word in the
holie scriptures giueth to the idols of the Gentiles,
appertaine to our images, being idols like to them
and hauing like idolatrie committed vnto them.
And Gods owne mouth in the holie scriptures cal-
leth them vanities, lies, Deceites, vncleannesse,
filthinesse, dour, mischief, and abomination, be-
fore the Lord. Wherefore Gods horrible wrath,
and our most dreadfull danger cannot be auoyded
without the destruction and vtter abolishing of al
such images and idols, out of the Church & temple
of God, which to accomplish, God put in the minds
of all Christian Princes. And in the mean time, let
vs take heed and bee wise, O ye beloued of y^e Lord,
and let vs haue no straunge Gods, but one onelie
God who made vs when wee were nothing, the
father of our Lord Iesus Christ, who redeemed vs
when we were lost, and with his holy spirite who
doeth sanctifie vs. For this is life euermore, to
know him to be the only true God, & Iesus Christ
whom he hath sent. Let vs honor and worship for
religion sake none but him, and him let vs wor-
ship

John. 17.

John 4.

The third part of the Sermon
 ship and honor as he will him selfe, and hath declar-
 ed by his word, that he will be honored and wor-
 shipped, not in, nor by images or idols, which he
 hath most straightly forbidden, neither in kneeling,
 lighting of candles, burning of incense, offering up
 of giftes vnto images and idols, to beleue that we
 shall please him, for all these be abhominacion be-
 fore God: but let vs honor and worship God in spi-
 rite and truth, fearing and louing him aboue all
 things, trusting in him only, calling vpon him, and
 praying to him onely, praising and lauding of him
 onely, and all other in him, and for him. For such
 worshippers doth our heauenly father loue, who is
 the most purest spirite, and therefore will be wor-
 shipped in spirite and truth. And such worshippers
 were Abraham, Moses, David, Elias, Peter, Paul
 John, & al other the holy Patriarches, Prophets,
 Apostles, Martyrs, and all true Saintes of God,
 who all, as the true friends of God, were enemies
 and destroyers of images and idols, as the enemies
 of God and his true religion. Wherefore take heed
 and be wise, O ye beloued of the Lorde, and that
 which others, contrary to gods word, bestow wic-
 kedly, and to their damnation vpon dead stockes &
 stones, (no images, but enemies of God and his
 saints) that bestow ye, as the faithfull seruants of
 God, according to Gods worde, mercifully vpon
 poore men & women, fatherlesse children, widowes
 sicke persons, strangers, prisoners, and such others
 that be in any necessitie, that ye may at that great
 day of the Lord, heare that most blessed and com-
 fortable saying of our Saviour Christe: Come ye
 blessed into the kingdom of my father, prepared for
 you

and keeping cleane of Churches.

you before the beginning of the world, For I was hungry, and ye gaue me meat, thirſtie, and ye gaue me drinke, naked, and ye clothed mee, harbourleſſe, and ye lodged me, in priſon, and ye viſited me, ſick, and ye comforted me. For whatſoeuer ye haue done for the poore and needy in my name, & for my ſake, that haue ye done for mee. To the which his heavenly kingdome: God the father of mercies bring vs, for Jeſus Chriſts ſake our onely Sauour, mediator, & aduocate, to whom with the holy ghoſt, one immortall, inuiſible and moſt glorious God, be all honour and thankſgiuing, & glorie world without end, Amen.

An Homely for the repairing and keeping cleane, and comely adorning of Churches.



YT is a comon cuſtome vſed of al men whē they intēd to haue their friends or neighbors to come to their houſes to eat or drinke with thē, or to haue any ſolemne aſſembly to treat & talke of anie matter, they will haue their houſes, which they keepe in continuall reparations, to be cleane & fine, leaſt they ſhould be counted ſluttifſh, or little to regard their friends and neighbours. How much more then ought the houſe of God, which we com- monly call the church, to be ſufficiently repaired in all places, and to be honourably adorned and gar- niſhed, and to be kept clean and ſweete, to the com- fort of the people that ſhall reſort therto.

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The Sermon for repairing

It appeareth in the holy Scripture, how Gods house which was called his holy temple, and was the mother Church of all Iurie, fell somtimes into decay, and was oftentimes prophaned and defiled, through the negligence and vngodlinesse of such as had the charge thereof. But when godly kings and gouernors were in place, then comendement was giuen forthwith, that the Church and temple of God should be repaired, and the deuotion of the people to be gathered, for the reparation of the same. Wee reade in the fourth booke of the kings, how that King Ioas, being a godly Prince, gaue comendement to the Priests, to conuert certaine offerings of the people, towarde the reparation and amendement of Gods Temple.

4. Reg. 12
4. Reg. 22
Like comendement gaue that most godly king Iosias, concerning the reparation and reedification of Gods temple, which in his time he founde in sore decay. It hath pleased almighty God, & these histories touching the reedifying and repairing of his holy temple, should be written at large, to & end we should be taught thereby: First, that Gods well pleased that his people should haue a conuenient place to resort vnto, and to come together, to prayse and magnifie gods holy name. And secondly, he is highly pleased with all those, which diligently and zealouslie goe about to amende and restore such places as are appointed for & congregation of gods people to resort vnto, & wherein they humbly & iointly render thanks to god for his benefits, & with one hart & voice praise his holy name. Thirdly, God was sore displeased wth his people, because they builded, decked, & trimmed by their own houses, and

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and suffered Gods house to bee in ruine and decay, to lie vncomelie and fulsomelie. wherefore God was sore grieved with them, and plagued them, as appeareth in the Prophet Aggeus. Thus saith the Lord: Is it time for you to dwell in your seeled houses, and the Lordes house not regarded? Agge. 1.2 We haue sowed much and gathered in but little, your meate and your cloathes haue neyther filled you, nor made you warme, and he that had his wages, put it in a bottomlesse purse: by these plagues which God laid vpon his people for neglecting of his temple, it may euidently appeare, that God will haue his temple, his church, the place where his congregation shall resort to magnifie him, well edified, well repaired, and well maintained. Some, neither regarding godlines, nor the place of godly exercise, will say, The temple in the old law, was commanded to be built and repaired by god himself, because it had great promises annexed vnto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his church. To this may be easily answered: first, that our churches are not destitute of promises, forasmuch as our sauiour Christ saith, Where two or thre are gathered in my name there am I in the midst among them, A great number therefore comming to Church together in the name of Christ, haue there, that is to say, in the church, their God and Sauiour Christ Iesus, presently among the congregation of his faithfull people, by his grace, by his fauour and godly assistance, according to his most assured and comfortable promises. Why then ought not christian people to build them temples & churches, hauing as great promises of the

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the presence of God, as euer had Salomon for the
materiall Temple which hee did builde : As tou-
ching the other point, that Salomons temple was
a figure of Christ : we knowe that now in the
time of the cleare light of Christ Iesus the sonne of
God, all shadowes, figures and significations are
utterly gone, all vaine and vnprofitable ceremo-
nies, both Jewish and Heathenish, fully abolished.
And therefore our Churches are not set vpp for fi-
gures, and significations of Messias and Christ to
come, but for other godlie and necessarie purposes,
that is to say. That like as euerie man hath his
owne house to abide in, to refresh himselfe in, to rest
in, with such like commodities: So Almighty god
will haue his house & place whether the whole pa-
rish and congregation shall resort, which is called
the Church and temple of God, for that the church
which is the companie of Gods people, doth there
assemble and come together to seru him. Not mea-
ning hereby that the Lord whom y^e heauen of hea-
uens is not able to holde or comprise, doth dwell in
the church of lime or stone, made with mans hands
as wholly and only contained there within, and no
where els, for so he neuer dwelt in Salomons tem-
ple. Moreover, the church or temple is counted and
called holy, yet not of it selfe, but because Gods peo-
ple resorting thereunto are holy, and exercise them
selues in holy and heauenly things. And to the en-
tent y^e may vnderstand further, why Churches
were built among Christian people, this was the
greatest consideration : that God might haue his
place, and that God might haue his time, duly to be
honored and serued of the whole multitude in the
parish.

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parish. First, there to heare and learne the blessed worde and will of the everlasting God. Secondlie, that there the blessed sacraments, which our Lord & Saviour Christ Iesus hath ordeined & appoynted, should be duly, reuerently, and honourably ministered. Thirdly, that there be whole multitudes of Gods people in the parish, should with one voice & heart call vppon the name of God, magnifie and prayse the name of God, render earnest and heartiethankes to our heavenly Father, for his heape of benefites dayly and plentifully powored vppon vs, not forgetting to bestow our almes vpon gods pouertie, to the intent God may blesse vs the more richly.

Thus ye may wel perceiue & vnderstand wherefore churches were built and set vp amongst Christian people, & Dedicated & appointed to these godlie bles, and vtterly exempted from all filthie, prophane, & worldly bles. Wherefore all they that haue little minde or deuotion to repaire and build Gods temple, are to bee counted people of much vngodliness, spurning against good order in christs church, despising the true honor of God, with euill example & hindering of their neighbors, otherwise wel and godly disposed. The world thinketh it but a trifle to see their church in ruine & decay. But who so doth not lay to their helping handes, they sinne against god & his holy congregation. For if it had not bene sin to neglect & passe litle vpo the reedifying & building vp again of his tēple, god would not haue bin so much greeued, & so soon haue plagued his people, because they builded & decked their own houses so gorgeously, & despised the house of God their Lord.

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It is sūne and shame to see many Churches, so ruinous, and so foully decayed, almost in euery corner. If a mans priuate house wherein he dwelleth, bee decayed, he will neuer cease till it bee restored vp againe. Yea, if his barne where he keepeth his corn bee out of reparations, what diligence vseth he to make it in perfect state againe? If his stable for his horse, yea the stie for his swine, be not able to holde out water and winde, how carefull is he to doe cost thereon? And shall wee bee so mindfull of our common and base houses, deputed to so low occupying, and be forgetfull toward that house of God, wherein bee ministred the wordes of our eternall saluation, wherein be intreated the Sacraments and mysteries of our redemption? The fountaine of our regeneration is there presented vnto vs, the partaking of the bodie and blood of our Saviour Christ, is there offered vnto vs: And shall we not esteeme the place where so heauenlie thinges bee handled? Wherefore if ye haue any reuerence to the seruice of God, if ye haue any common honestie, if ye haue any conscience in keeping of necessarie and godly ordinances, keepe your Churches in good repaire, whereby ye shall not only please God, and deserue his manifold blessings, but also deserue the good report of all godly people.

The second poynt, which appertaineth to the maintenance of Gods house, is, to haue it wel adorned, and comely, and cleane kept. Which thinges may be the more easily reformed, when the church is well repaired. For like as men are wel refreshed & comforted, when they finde their houses hauing all thinges in good order, and all corners cleane and swate:

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swæte: so when Gods house the Church is well adorned, with places conuenient to sit in, with the Pulpit for the Preacher, with the Lordes Table for the ministration of his holy Supper, with the font to Christen in, and also is kept cleane, comely, and swæty, the people is more desyrous, and more comforted to resort thither, and to tarric there the whole time appoynted them. With what earnestnesse, with what vehement zeale did our Sauour Christ driue the buyers and sellers Matt. 25. out of the temple of God, and hurled downe the tables of the chaungers of money, and the seates of the Doue sellers, and could not abide anie man to carrie a vessell through the Temple? He tolde them that they had made his fathers house a den of theues, partly through their superstition, hypocrisie, false worship, false doctrine, and insatiable couetousnesse, and partlie through contempt, abusing that place with walking and talking, with worldlie matters without all feare of God, and due reuerence to that place. What dens of theues the Churches of England haue beene made, by the blasphemous buying and selling the most precious bodie and blood of Christ in the Masse, as the woulde was made to beleue, at Diriges, at Monthes mindes, at Trentalles, in abbeys and chauntries, beside other horrible abuses (gods holy name be blessed for euer) which we now see and vnderstand. All these abominations, they that supplie the roome of Christ, haue cleansed and purged the Churches of Englande of taking awaye all such fullsomnesse and filthynesse, as

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through

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The Sermon for repaying

through blinde deuotion and ignorance hath crept into the Church these many hundred yeres. Wherefore, O ye good Christian people, yee dearely beloued in Christ Iesus, yee that glorie not in worldlie and vaine religion, in phantasticall adorning and decking, but reioyce in heart to see the glorie of G O D truelie set forth, and the Churches restored to their auncient and godlie vse, render your heartie thanks to the goodnesse of Almighty God, who hath in our dayes stirred vp in the hearts, not onely of his godly preachers and ministers, but also of his faithfull and most Christian magistrates and gouernors, to bring such godlie things to passe.

And forasmuch as your Churches are scoured and swept from the sinfull and superstitious filthinesse wherewith they were defiled and disfigured: Doe ye your partes, good people to keepe your Churches comely and cleane, suffer them not to bee defiled with raine and weather, with Dongue of Doves, & Owles, Stares, & Choughes and other filthinesse, as it is foule and lamentable to beholde in manie places of this Countrey. It is the house of prayer, not the house of talking, of walking, of bragging, of minstrellie, of hautes, of dogges: Proue not the displeasure and plagues of God, for despising and abusing his holy house, as the wicked Jewes did. But haue God in your heart, be obedient to his blessed will, binde your selues euery man and woman to their power, towarde the reparations and cleane keeping of the Church, to the intent ye may be partakers of gods
mani-

and keeping cleane of Churches.

manifolde blessings, and that ye may be the better encouraged to resorte to your parishe Church, there to learne your duety towards God and your neighbour, there to bee present and partakers of Christes holy Sacramentes, there to render thanks to our heauenly father for the manifold benefites which he dayly powreth vpon you, there to pray together, and to call vpon Gods holye name, which be blessed, worlde without ende. Amen.

¶ An Homilie of good workes

And first of fasting.



The life which we liue in this worlde (good Christian people) is of y free benefit of God let vs, yet not to vse it at our pleasure, after our own fleshly wil but to trade ouer the same in those workes which are becoming the that are become newe creatures in Christe. These workes the Apostle calleth good workes, saying. We are Gods workmanship, created in Christ Iesu to good workes, which God hath ordained that wee shoulde walke in the, and yet his meaning is not by these words, to induce vs to haue any affiance, or to put any confidence in our works, as by the merite & deserting of the to purchase to our selues & others remission of sin, & so consequently everlasting life, for that were mere blasphemie against Gods mercie and great derogation to the bloodshedding of our Sauour Iesus Christ. For it is the free grace

Ephes. 2.

The Sermon for repayingr

and metty of God, by the mediation of the blood of his sonne Iesus Christ, without merit or deseruing on our part, that our sinnes are forgiven vs, that we are reconciled & brought againe into his fauour, & are made heires of his heavenly kingdome.

Augu. de
diuer.
quaestio
ad simpli.
lib. 1. que
28.

Grace (saith S. Augustine) belonging to God, who dooth cal vs, & then hath he good works, who soeuer receiued grace. Good woorkes then bring not forth grace, but are brought forth by grace.

The wheele (saith he) turneth round, not to the end that it may be made round, but because it is first made round, therefore it turneth round. So no man doth good woorkes, to receiue grace by his good woorkes: but because he hath firste receiued grace, therefore consequently he dooth good woorkes. And in an other place he saith: Good woorkes goe not before in him which shall afterwarde be iustified, but good woorkes doe followe after when a man is first iustified. Saint Paule therefore teacheth, that wee must do good woorkes for diuers respectes. First to shewe our selues obedient chil-

Augu. de
fide & o-
peribus.
cap 4.

dren vnto our heavenly father, who hath ordeyned them, that we should walke in them. Secondly, for that they are good declarations and testimonies of our iustification. Thirdly, that others seeing our good woorkes, may the rather by them be stirred vp and excited to glorifie our father which is in heauen. Let vs not therefore be slacke to do good woorkes, seeing it is the will of God that wee shoulde walke in them, assuring our selues that at the last day, euery man shall receiue of God for his labour done in true faith, a greater re-
ward

Of Fasting.

warde then his workes haue deserued. And because somewhat shall now be spoken of one particular good worke, whose commendation is both in the Law and in the Gospel: thus much is sayde in the beginning generally of all good workes. first, to remoue out of the way of the simple and vnlearned, this dangerous stumbling block, that any man should go about to purchase or buy heaue with his workes. Secondly to take away (so nigh as may be) from enuious minds, and slanderous tongues, all iust occasion of slanderous speaking as though good workes were reiected. This good worke which now we shall be entreated of, is fasting, which is found in the Scriptures to be of two sortes. The one outwarde, pertaining to the bodie, the other inwarde, in the heart and minde. This outwarde fast, is an abstinence from meate, drinke, and all naturall foode, yea, from all delicious pleasures & delectations worldly. When this outward fast pertaineth to one particular man, or to a fewe, and not to the whole number of the people, for causes which hereafter shalbe declared, then it is called a priuate fast: but when the whole multitude of men, women, and children in a Towne-shippe or Citie, yea though a whole Countrey doe fast, it is called a publike fast. Such was that fast which the whole multitude of the children of Israel were commaunded to keepe the tenth day of the seuenth moneth, because almighty God appointed that day to be a cleansing day, a day of an attonement, a time of recōciliation, a day wherein the people were cleansed from their sinnes. The

- Begin

The first part of the Sermon

Leuit. 16.
and 23.

Zach. 8.

instituted

order and maner howe it was done, is written in the 16. and 23. Chapters of Leviticus. That day the people did lament, mourne, wepe, & bewaile their former sinnes. And whosoever vppon that day did not humble his soule, bewayling his sinnes, as is sayde, abstaining from all bodily foode vntill the euening, that soule, (sayth the almightie God) should bee destroyed from among his people. We doe not read that Moses ordained, by order of lawe, any dayes of publique fast throughout the whole yeare, more then that one day. The Iewes notwithstanding had more times of common fasting, which the prophet Zacharie reciteth to be the fast of the fourth, the fast of the fifth, the fast of seuenth, and the fast of the tenth moneth. But for that it appeareth not in the Lawe when they were iustified, it is to be iudged, that those other tymes of fasting, more then the fast of the seuenth moneth, were ordayned among the Iewes by the appoyntment of their gouernours, rather of deuotion, then by any open commaundement giuen from God. Upon the ordinaunce of this generall fast, good men tooke occasion to appoynt to themselves priuate fastes, at such tymes as they did either earnestlye lament and bewaile their sinfull lyues, or did addict themselves to more seruent prayer, that it might please God to turne his wrath from them whē either they were admonished & brought to the consideration thereof by the preaching of y^e Prophets, or otherwise whē they saw present danger to hang ouer their heads. This sorrowfulnesse of heart, ioyned with fasting, they

Of fasting.

they vttered sometime by their outward behauior and gesture of bodie, putting on sackcloth, sprinkling themselves with ashes and dust, and sitting or lying vpon the earth. For when good men feele in themselves the heauie burden of sinne, see damnation to be the rewarde of it, and beholde with the eye of their mind the horrour of hell, they tremble and quake, and are inwardly touched with sorrowfulnesse of hart for their offences, and cannot but accuse themselves, and open this their græfe vnto almightie God, and call vnto him for mercie. This being done seriously, their minde is so occupied, partely with sorrowe and heauinesse, partly with an earnest desire to bee deliuered from this daunger of hell, and damnation, that all luste of meate and drinke is layde a parte, and lothsomnesse of all worldly thinges and pleasures cometh in place, so that nothing then liketh them more, then to wepe, to lament, to mourne, and both with wordes and behauiour of body, to shew themselves wearie of this life. Thus did Dauid faste when he made intercession to almightie God for y childes life, begotten in adultery of Bethsabe Arias wife. King Achab fasted after this sort, when it repeted him of murdering of Naboth, bewailing his owne sinfull dwinges. Such were the Ninuities fast, brought to repentance by Jonas preaching. When forty thousand of the Israelites were slaine in battaile against the Beniamites, the scripture saith: All the children of Israell, and the whole multitude of the people went to Bethel, & sat there weeping before the lord, and fasted all y day vntill

L. 4.

night

The first part of the Sermon

End

Luke 5.

night. So did Daniell, Hester, Nehemias & many others of the olde Testament faste. But if any man will say, it is true, so they fasted in deede, but we are not now vnder that yoke of the law, wee are set at libertie by the freedome of the Gospell, therefore these rites and customes of the olde lawe, bynde not vs: except it can be shewed by the Scriptures of the new Testament, or by examples out of the same, that fasting now vnder the Gospell, is a restrayne of meate, drinke, and all bodily food and pleasures from the bodye, as before. First, that we ought to faste, is a trueth more manifest, then that it shoulde here neede to be proued, the Scriptures which teache the same are euident. The doubt therefore that is, is whether when wee faste wee ought to withhold from our bodies all meate and drinke during the time of our fast, or no? That we ought so to do, may be well gathered vpon a question moued by the Pharisees to Christ, and by his answer againe to the same. Why (say they) doe Johns disciples fast often, and pray, and we likewise? but thy disciples eate and drinke, and faste not at all. In this smoothe question, they couthe by subtilly this argument or reason: Who so fasteth not, that man is not of God. For fasting and praier are workes both commended and commaunded of God in his scriptures, and al good men, from Moyses till this time, as well the Prophets as others, haue exercised themselves in these workes. John also and his disciples at this day doe fast oft, and pray much and so doe wee the Pharisees in the lyke manner: but

of fasting.

but thy disciples fast not at all, which if thou wilt
denie, we can easily prooue it. For whoso eate
teth and drinketh, fasteth not. Thy disciples eate
and drinke, therefore they fast not. Of this wee
conclude (say they) necessarily, that neither art
thou, nor yet thy disciples, of God. Christe maketh
answere, saying. Can ye make that the children
of the wedding shall faste, while the bridegrome
is with them? The dayes shall come, when the
bridegrome shall be taken from them: In those
dayes shall they fast. Our Sauour Christ, like a
good Master, defendeth the innocencie of his
Disciples, against the malice of the arro-
gant Pharisees, and prooueth that his disciples
are not guilty of transgressing any iotte of Gods
lawe, although as then they fasted, and in his
answere reprooueth the Pharisees of superstiti-
on and ignorance. Superstition, because they
put a Religion in their dooinges, and ascri-
bed holynesse to the outward worke wrought,
not regardinge to what ende fasting is ordai-
ned. Of ignorance, for that they could not discerne
betwene time and time. They knew not that there
is a time of reioysing and mirth, and a time againe
of lamentation and mourning, which both he tea-
cheth in his answer, as shall be touched more largely
herafter, when we shall shew what time is most fit
to fast in.

But here, beloued, let vs note, that our Sauour
Christ, in making his answer to their question,
denied not, but confessed that his disciples fasted
not, and therefore agreeth to the Pharisees in this,
as

The first part of the Sermon

as vnto a manifest trueth: that who so eateth and
drinketh fasteth not. Fasting then, even by Christs
assent, is a withholding of meate, drinke, and all
naturall foode from the bodie, for the determined
tyme of fasting. And that it was vsed in the primi-
tiue Church, appeareth most evidently by the
Chalcedon councell, one of the foure first generall
councelles. The fathers assembled there, to the
number of 630. considering with themselves
how acceptable a thing fasting is to God, when it
is vsed according to his worde: Againe, hauing be-
fore their eyes also the great abuses of the same,
crept into the Church at those daies, through the
negligence of them which should haue taught the
people the right vse thereof, and by vaine gloses,
deuised of men: to reforme the sayd abuses, and
to restore this so good and godlie a worke, to the
true vse thereof, decreede in that councell, that eue-
rie person, aswell in his priuate as publike faste,
shoulde continue all the day without meate and
drinke, till after the Euening praier. And who so-
euer did eate or drinke before the Euening prayer
was ended, should be accounted and reputed not
to consider the puritie of his fast. This Canon tea-
cheth so evidently how fasting was vsed in the pri-
mitiue Church, as by the wordes it can not more
plainely be expressed.

Fasting then, by the decree of those sixe hundred
and thirtie fathers, grounding their determination
in this matter vpon the sacred Scriptures, a long
continued vsage or practise, both of the Prophets
and other godly persons, before the comming of
Christ,

of fasting.

Christ, and also of the Apostles and other deuoute men in the newe Testament, is, a withholding of meate, drinke, and al naturall fode from the body, for the determined time of fasting. Thus much is spoken hereterto, to make plaine vnto you what fasting is. Now hereafter shalbe shewed the true and right vse of fasting.

God workes are not all of one sort. For some are of themselves and of their owne proper nature alwaies good: as to loue God aboue all thinges, to loue my neighbour as my selfe, to honour father and mother, to honour the higher powers, to giue to euerie man that which is his due, and such like. Other workes there be, which considered in themselves, without further respect, are of their owne nature meere indifferent, that is, neither good nor euill, but take their Denomination of the vse or ende whereunto they serue. Which workes hauing a good ende, are called good workes, and are so in deede: but yet that cometh not of themselves, but of the good ende whereunto they are referred. On the other syde if the end that they serue vnto, be euill, it cannot then otherwise be, but that they muste needes bee euill also. Of thys sorte of workes, is fasting, which of it selfe is a thing merely indifferent: but it is made better or worse by the end y^e it serueth vnto. For when it respecteth a good end it is a good work, but y^e end being euill, y^e worke it selfe is also euill. To fast then with this perswasion of mind, that our fasting, & our good workes, can make vs perfect and iust meⁿ and finallye, bying vs to heauen: this is a dyuelish

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The first part of the Sermon
lishperswasion, and that fast is so farre of from
pleasing of God, that it refuseth his mercie, and is
altogether derogatorie to the merits of Christs
Death, and his precious bloodshedding.

Luke 8.

This dooth the Parable of the Pharisie and
the Publicane teach. Two men (sayeth Christ)
went by into the Temple to pray, the one a Pha-
risie, the other a Publicane: The Pharisie stode
and prayed thus within himselfe: I thanke thee
O God, that I am not as other men are, extor-
tioners, vniust, adulterers, and as this Publicane
is, I fast twise in the weeke, I giue tythes of all
that I possesse. The Publicane stode a farre of,
and would not lift vp his eyes to heauen, but smote
his breast, and said, God be merciful to me a sinner.
In the person of this Pharisie, our sauour Christ
setteth out to the eye, and to the iudgement of the
worlde, a perfect, iust, and righteous man, such a
one as is not spotted with those vices that men
commonlie are infected with, extortion, briberie,
polling and pilling their neighbour, robbers and
spoylers of common weales, craftie and subtile
in chopping and chaunging, vsing false weightes,
and detestable periurie in their buying and selling,
fornicatours, adulterers, and vicious liuers. The
Pharisie was no such man, neither faultie in
any suchlike notorious crime. But where other
transgressed by leauing things vndone which yet
the law required: this man did more then was re-
quisite by law. For he fasted twise in thee weeke, &
gaue tithes of all that he had. What could the world
then iustly blame in this man? yea what outward
thing

Of fasting.

thinge more coulde be desyred to be in him , to make him a more perfect & a more iust man? Truly nothing by mans iudgement: And yet our sauiour Christ preferreth the poore Dublycane without fasting before hym with his fast. The cause why he did so, is manifest. For the Dublycane hauing no good woorkes at all to truste vnto , peelded vp him selfe vnto God, confessing hys synnes , and hoped certainly to be saued by Gods free mercye onely. The Pharisee gloried, and trusted so much to his woorkes , that he thought himselfe sure inoughe without mercye, and that hee should come to heauen by his fasting and other deedes. To this end serueth that parable. For it is spoken to them that trusted in themselves , that they were righteous, and despised other . Nowe because the Pharisee directed his worke to an euill ende, seeking by them iustification , which in deede is the proper worke of God without our merites , his fasting twise in the weeke , and all his other woorkes , though they were neuer so many, and seemed to the world neuer so good and holy, yet in very deede before God they are altogether euill and abhominable . The marke also that the Hypocrites shoot at with their fast, is, to appeare holy in the eye of the world, and so to winne commendation and praise of men. But our Saviour Christ saith of them , they haue their rewarde, that is, they haue prayse and commendation of men, but of God they haue none at all . For whatsoeuer tendeth to an euill ende , is it selfe, by that euill ende, made euill also . Againe, so long as

we

Math 6.

The first part of the Sermon

Esai. 1.

Esai. 8.

first.

Joel, 2.

Begin

wee keepe vngodlinesse in our hartes , and suffer wicked thoughtes to tarrie there , though we fast as ofte as did either Sainte Paule, or John Baptist , and keepe it as straightly as did the Nininites: yet shall it bee not onely vnprofitable to vs but also a thing that greatl̄e displeaseth Almightye God. For he saith, that his soule abhorreth and hateth such fastinges , yea they are a burden vnto him, and that he is wearie of bearing them. And therfore he enueieth most sharpely against the, saying by the mouth of the Prophet Esai. Beholde, when you fast, your lust remaineth still , for ye doe no lesse violence to your detters . Loe, ye fast to strife and debate, and to smite with the first of wickednesse. Nowe ye shall not fast thus, that you may make your voyce to be hearde aboue . Thinke yee this fast pleaseth me , that a man should chasten himselfe for a day? shold that be called a fasting, or a day that pleaseth the Lord? Nowe dearely beloued, saing y^e almightye God alloweth not our fast for the workes sake , but cheeflye respecteth our hart how it is affected, and then esteemeth our fast either good or euill, by the ende that it serueth for, it is our part to rent our hearts and not our garments as we are aduertised by the Prophet Joel, that is , our sorrowe and mourning must bee inward in heart, and not in outwarde shewe onely, yea, it is requisite that first before all thinges wee cleanse our hartes from sinne , and then to directe our faste to such an ende as God will allowe to be good. There be three endes, whereunto if our fast be directed, it is then a worke profitable to

Of fasting.

to vs, and accepted of God.

The first is to chastise the flesh, that it be not too wanton, but tamed and brought in subiection to the spirit. This respect had Saint Paul in his fast, when hee said, I chastise my body, and bring it in to subiection, least by anie meanes it commeth to passe, that when I haue preached to other I my selfe be found a cast away.

1. Cor. 2.

The second, that the spirit may be more earnest and feruent to prayer. To this end fasted the Prophets and Teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospell. The same two Apostles fasted for the like purpose, when they commended to God, by their earnest prayers, the congregations that were at Antioch, Mysidia, Iconium, and Lystra, as we read in the Acts of the Apostles.

Acts. 13.

Acts 14.

The third, that our fast be a testimonie and witness with vs before God, of our humble submission to his high maiestie, when wee confesse and acknowledge our sinnes vnto him, and are inwardly touched with sorrowfulnes of hart, bewailing the same in the affliction of our bodies. These are the three endes, or right vses of fasting. The first belongeth most properly to priuate fast. The other two are common as well to publike fast, as to priuate: & thus much for the vse of fasting. Lord haue mercie vpon vs, and giue vs grace, that while wee liue in this miserable worlde, wee may through thy helpe bring forth this, and such other fruits of the spirite commended & commanded in the holy word, to the glorie of thy name, & to our comforts, that after the
race of

251
The first part of the Sermon
of this wretched life wee may liue euerlastinglie
with thee in thy heauenlie kingdome, not for the
merites and worthinesse of our workes, but for
thy mercie sake, and the merites of thy Deare
sonne Iesus Christ, to whom with thee
and the holy Ghost, be all laud, ho-
nour, and glorie, for ever and
ever. Amen. End


Robt Wedderburn. 1858. PFS 211008

The

The second part of the Homi-

He of Fasting.

In the former homilie (beloued)


 was shewed, that among the people of Jewes, fasting as it was commanded them fro god by Moyses, was to abstain the whole day,

from morrow till night, from meate, drinke, and all maner of food, that nourisheth the body, and that who so tasted ought before the evening, on the day appointed to fasting, was accounted among them a breaker of his fast. which order though it seemeth straunge to some in these our dayes, because it hath not been so generally vsed in this Realme of manie yeares past: yet that it was so among gods people (I meane Jewes) whome before the comming of our Sauour Christ, God did boughsate to chuse vnto himselfe a peculiar people aboue all other nations of the earth, & that our Sauour Christ so vnderstoode it, and the Apostles after Christes ascencion did so vse it, was there sufficiently proued by the testimonies and examples of the holy scriptures, as well of the new Testament, as of the old. The true vse of fasting was there also shewed.

In this second part of this homilie shall bee shewed, that no constitution or lawe made by man, for things which bee of their owne proper nature be meere indifferent, can binde the conscience of christian men to a perpetuall obseruation and keeping thereof, but that the higher powers haue full libertie to alter and change euery

M

such

The second part of the Sermon
such law and ordinance, either Ecclesiasticall, or
politicall, when time and place shall require.
But first an answer shall be made to a question
that some may make, demanding what iudge-
ment wee ought to haue of such abstinences as
are appointed by publike order and lawes made
by Princes, and by the authoritie of the Magi-
strates, vpon policie, not respecting any religion
at all in the same. As when any Realme in con-
sideration of the maintenaunce of fisher townes
bordering vpon the Seas, and for the increase
of fisher men, of whom do spring mariners to go
vpon the sea, to the furnishing of the Naue of
the Realme, whereby not onely commodities of
other Countreys may be transported, but also
may be a necessarie defence to resist the inuasion
of the aduersarie.

For the better vaderstanding of this question
it is necessarie that wee make a Difference be-
tweene the policies of princes, made for the orde-
ring of their comon weale, in prouision of things
seruing for the most sure Defence of their subiects
and countreys, and betweene ecclesiasticall poli-
cies, in prescribing such workes, by which, as by
secondarie means, Gods wrath may be pacified,
and his mercie purchased: Positive lawes made
by Princes, for conseruation of their policie, not
repugnant vnto Gods law, ought of all Christi-
an subiects with reuerence of the Magistrate to
bee obeyed, not onely for feare of punishment, but
also (as the Apostle sayth) for conscience sake.
Conscience I say, not of the thing which of it
owne

of fasting

owne nature is indifferent: but of our obedience which by the lawe of God we owe vnto the magistrate, as vnto Gods minister. By which positive lawes, though wee subiectes for certaine times and daies appoynted, be restrained from some kinds of meates and drink, which God by his holy worde hath left free to be taken and used of all men with thanksgiving in all places & at all times: yet for that such lawes of paynes and other ordinances are not made to put holinesse in noe kinde of meate and drinke more then another, to make one day more holy then another, but are granted merely vpon policie, all subiects are bound in conscience to keep them by Gods commaundement who by the Apostle willet without exception, to submit themselves vnto the authority of the higher powers. And in this point concerning our duties which be heere dwelling in England, surrounded with y sea as wee bee, wee haue great occasion in reason to take the commodities of the water, which Almighty God by his diuine providence hath laid so nigh vnto vs, whereby the encrease of victuals vpon the land may the better be spared and cherished to the better reducing of victuals to a more moderate price, to the better sustentance of the poore. And doubtlesse hee seemeth to bee too daintie an English man, which considering the great commodities which may ensue, will not forbear some peece of his heeptions appetite vppon the ordinance of his prince, with the consent of the wise of the Realme.

The second part of the Sermon

What good English heart would not wish that the olde auncient glorie shoulde returne to the Realme, wherein it hath with great commendations excelled before our daies in the furniture of the Navy of the same: What will more daunt the hearts of the aduersaries, then to see as well fenced and armed on the sea, as we bee reported to be on the lande? If the Prince requested our obedience to forbear one day from fleshe more then we do, and to be contented with one meale in the same day, should not our owne commoditie thereby perswade vs to subiection? But now that two meales bee permitted on that day to be vsed, which sometime our elders in very great numbers in the Realme did use with one onely spare meale, and that in fleshe only: shall we thinke it so great a burden that is prescribed?

Furthermore consider the decay of the towncs nigh the Seas, which should be most ready by the number of people there to repulse the enemye and we which dwell further off upon the lande, hauing them as our buckler to defend vs, should be the more in suretie. If they be our neighbors, why should we not wish them to prosper? If they be our defence as might at hand to repell the enemye, to keep out the rage of the seas, which els woulde breake vpon our fait pastures, why should we not cherishe them? Neither doe wee urge that in the Ecclesiasticall policie, prescribing a forme of fasting, to humble our selves in the sight of Almighty God: that that order which was vsed among the Jewes, and practi-

Of Fasting.

sed by Christes Apostles after his ascention, is of such force and necessitie, that that onely ought to be vsed among christians, & none other, for that were to binde Gods people vnto the yoke & burthen of Moyses pollicie, yea, it were the very way to bring vs which are set at libertie by the freedom of Christes Gospel, into the bondage of the law again, which God forbid & any man should attempt or purpose. But to this end it serueth, to shew how far the order of fasting now vsed in & church at this day, differeth from & which was then vsed. Gods Church ought not, neither may it be so tied to that or any other order now made or hereafter to be made and deuised by the authoritie of man, but & it may lawfully for iust causes, alter, change, or mitigate those Ecclesiasticall decrees and orders, yea, recede wholly from them, and breake them, when they tend either to superstition, or to impietie, when they drawe the people from God, rather then worke any edification in them. This authoritie Christ himselfe vsed, and left it to his church. He vsed it, I say: for the order and decree made by the elders, for washing of times, which was diligently obserued of the Jewes, yet tending to superstition, our saviour Christ altered and changed & same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authoritie to mitigate lawes and decrees ecclesiasticall, the Apostles practised, when they, writing from Jerusalem vnto the cōgregation that was at Antioch, signified vnto them that they

AAs 15.

The second part of the Sermon

would not lay anie further burden vpon them, but these necessarie : that is, that they should abstaine from things offered vnto idols, from blood from that which is strangled, and from fornication, not withstanding that Moses lawe required many other obseruances. This authoritie to change the orders, decrees, and constitutions of the Church, was after the Apostles time vsed of the fathers about the maner of fasting, as appeareth in the Tripartite hystorie, where it is thus written : Touching fasting, we find that it was diuerslie vsed in diuerse places by diuerse men. For they at Rome fast three weekes together before Easter, sauing vpon Saturdaies and Sundayes, which fast they call Lent. And after a few lines in the same place, it followeth : They haue not all one vniforme order in fasting. For some doe fast and abstaine both from fish and flesh. Some when they fast, eate nothing but fish. Others there are, which when they fast, eate of all water foules, as well as of fish, grounding themselves vpon Moses, that such foules haue their substance of the water, as the fishes haue. Some others when they fast, will neither eate hearbes nor egges. Some fasters there are, that eate nothing but dry bread. Others when they fast eat nothing at all, no not so much as dry bread. Some fast from all maner of food till night, and then eat without making any choyse or difference of meats. And a thousand such like diuers kinds of fasting may bee found in diuerse places of the worlde, of diuerse men diuerslie vsed. And for all
this

*Tripart.
hist. lib. 9.
cap. 58.*

Of Fasting.

this great diuersitie in fasting, yet charitie the
 very true bond of Christian peace was not bro-
 ken, neither did the diuersitie of fasting break at
 any time their agreement and concord in faith.
 To abstaine sometime from certaine meates, not
 because the meates are euill, but because they
 are not necessarie, this abstinence (saith S. Au-
 gustine) is not euill. And to restraine the vse of
 meates when necessitie and time shall require,
 this (saith he) doth properly pertaine to christian
 men.

Ense. li. 5.
cap. 24.

Dogmas
ecclesiast.
cap. 66.

Thus yee haue heard, good people, first that
 christian subiects are bound euen in conscience to
 obey princes lawes, which are not repugnaunt
 to the lawes of God. Yee haue also hearde that
 Christes church is not so bound to obserue anye
 order, law, or decre made by man, to prescribe a
 forme in religion: but that the churche hath full
 power and authoritie from God, to change & al-
 ter y^e same, when neede shall require, which hath
 been shewed you by the example of our Saviour
 Christ, by the practise of the Apostles, and of y^e fa-
 thers since that time. Now shalbe shewed brief-
 lie what time is meete for fasting, for all times
 serue not for all thinges: but as the wise man sai-
 eth: All things haue their times. There is a time
 to weepe, and a time againe to laugh, a time to
 mourne, and a time to reioice. &c. Our Saviour
 Christ excused his disciples, & reproveth y^e Phari-
 ses, because they neither regarded y^e vse of fasting
 nor considered what time was meet for the same.
 Which both he teacheth in this answer, saying,

Eccle. 3.

¶ 4.

The

Regin

The second part of the Sermon

Math. 9.

Luke. 5.
Math. 6.

The children of the marriage cannot mourne, while the bridegrome is with them. Their question was of fasting, his answere is of mourning, signifying vnto them plainly that the outward fast of the body, is no fast before God, except it be accompanied with the inward fast, which is a mourning and a lamentation in the heart, as is before Declared. Concerning the time of fasting he saith. The dayes will come, when the bridegrome shall be taken from them, in those dayes they shall fast. By this it is manifest, that it is no time of fasting while the marriage lasteth, and the bridegrome is there present. But when the marriage is ended, and the bridegrome gone, then it is a meete time to fast. Nowe to make plaine vnto you what is the sense and meaning of these words, we are at the marriage againe, The bridegrome is taken from vs: We shall note y so long as God reuealeth his mercie vnto vs, and giueth vs of his benefites, either spirituall or corporall, wee are saide to be with the bridegrome at the marriage. So was that good olde father Jacob at the marriage, when he vnderstood that his sonne Joseph was aliue, and ruled all Egypt vnder king Pharaos. So was Dauid at the marriage with the bridegrome, when he had gotten the victorie of great Goliath, and had smitten off his head. Judith and all the people of Bethulia were y children of the wedding, & the bridegrome with them, when God had by the hand of a woman slaine Holofernes, the grand-captaine of the Assyrians host, and discomfited all

of Fasting.

all their enemies. Thus were the Apostles the children of the marriage while Christ was corporally present with them, & defended them from all dangers, both spirituall and corporall. But the marriage is saide then to be ended, and the bridegrome to be gone, when Almighty God smiteth vs with affliction, and seemeth to leaue vs in the midst of a number of aduersities. So God sometime striketh priuate men priuately with sundrie aduersities, as trouble of minde, losse of frendes, losse of goodes, long and daungerous sickenneses, &c. Then is it a fit time for that man to humble himselfe to Almighty God by fasting, and to mourne and to bewaile his sins with a sorrowful heart, and to pray vnfeignedly, saying with the Prophet Dauid, Turne a way thy face O Lord, from my sinnes, and blot out of thy remembraunce all mine offences. Againe: when God shall afflict a whole region or country with warres. with famine, with pestilence, with strange diseases and vnknown sickneses, and other such like calamities: then is it time for all states and sortes of people, high and lowe, men, women and children, to humble themselves by fasting, and bewaile their sinfull liuing before God, and pray with one common voyce, saying thus, or some other like prayer. Be fauourable O Lord, be fauourable vnto thy people, which turneth vnto thee, in weeping, fasting, and praying, spare thy people whom thou hast redeemed with thy precious blood, and suffer not thine inheritance to be destroied and brought to confusion.

End

Fasting

Psal. 51.

The second part of the Sermon

12. Tob. 12. Fasting thus vled with praier, is of great efficacy, and waigheth much with God. So the angel Raphael tolde Tobias. It also appeareth by that which our Saviour Christ answered to his Disciples, demaunding of him why they could not cast forth the euil spirit out of him that was brought vnto them. This kinde (sayth he) is not cast out but by fasting and prayer. How auailable fasting is, how much it waipeth with God, and what it is able to obtaine at his hand, cannot better be set forth, then by opening vnto you and layinge before you some of those notable thinges that haue bene brought to passe by it. Fasting was one of the meanes whereby Almighty God was occasioned to alter the thinge which hee had purposed concerning Ahab, for murdering the innocent man Naboth, to posses his Vineyarde. God spake vnto Elia, saying: Go thy way and say vnto Ahab. Hast thou killed, & also gotten possession? Thus saith the Lord, In the place where dogges licketh the blood of Naboth, shall dogges euen like thy blood also. Behold, I will bring euill vpon thee, and will take away thy posteritie: Yea the dogges shall eate him of Ahabs stocke that dieth in the citie, & him that dieth in the field shall the foules of the ayre eate. This punishment had Almighty God determined for Ahab in this worlde, and to destroy all the male kinde that was begotten of Ahabs body, besides that punishment which shoulde haue happened vnto him in the worlde to come. When Ahab heard this, he rent his clothes, and
put

3. Re. 11.

nommes of Fasting.

put sackcloth vpon him, and fasted, and lay in sackcloth, and went bare footed. Then the word of the Lord came to Elia, saying, hast thou humbled Ahabis humbled before me? Because he submit-
teth himselfe before me, I will not bring that euill in his dayes, but in his sonnes dayes will I bring it vpon his house. Although Ahab through the wicked counsell of Iesabel his wife had committed shamefull murder, and against all right disherited & dispossessed for euer Naboths stocke of that vineyard: yet vpon his humble submission in heart vnto God, which he declared outwardly by putting on sackcloth and fasting, god chaunged his sentence, so that the punishment which he had determined, fell not vpon Ahabs house in his tyme, but deferred vnto the dayes of Ioram his sonne. Heere we may see of what force our outward fast is, when it is accompanied with the inward fast of the mind, which is (as is sayd) a sorrowfulnesse of heart, detesting and bewailing our sinfull doings. The like is to be seene in the Ninuities: for when God had determined to destroy the whole citie of Ninuie, & the time which he had appointed, was euē now at hande, he sent the Prophet Jonas to say vnto Jonas. 3.
them: yet fortie dayes, and Ninuie shal be overthrowne. The people by and by beleued God, and gaue themselues to fasting, yea, the king by the aduice of his counsell caused to bee proclaymed, saying, Let neither man nor beast, bullocke nor sheepe taste any thing, neither seed, nor drinke water: But let man and beast put on sackcloth
and

The second part of the Sermon
 and crie mightily vnto God, yea, let euery man
 turne from his euill way, and from the wicked-
 nesse that is in their handes. Who can tell if god
 will turne and repent, and turne away from his
 fierce wrath, that we perill not? And vpon this
 their hearty repentance, thus declared outward-
 lie with fasting, renting of their cloathes, put-
 ting on sackcloth, & sprinkling themselves with
 dust and ashes, the scripture sayth, god saw their
 workes that they turned from their euill wayes
 and God repented of the euill & he had said that
 hee would do vnto them, and he did it not. Now
 beloued, yee haue heard first what fasting is, as
 well that which is outward in the bodie, as that
 which is inward in the hart. We haue heard also
 that there are three ends and purposes, wherun-
 to if our outwarde fast bee directed, it is a good
 worke that God is pleased with. Thirdly hath
 been declared, what time is most mete for to fast
 eyther priuately or publikely. Last of all, what
 thinges fasting hath obtained of God, by the ex-
 amples of Ahab & the Ninuities. Let vs there-
 fore dearely beloued, seeing there are many more
 causes of fasting & mourning in these our dayes
 then hath been of many yeres heretofore in any
 one age, endeuour our selues both inwardly in
 our hearts, and also outwardly with our bodies
 diligently to exercise this godly exercise of fa-
 sting, in such sort & maner, as the holy prophets,
 the Apostles, and diuerse other deuout persons
 for their time vsed the same. God is now the
 same God that hee was then, God that loneth
 righte

of fasting.

righteousnesse, and that hateth iniquitie, God which willet not the death of a sinuer, but rather that he turne from his wickednes, and liue, God hath promised to turne to vs, if we refuse not to turne to him: yea, if wee turne our euill workes from before his eies, cease to doe euill, learne to doe well, seeke to doe right, releue the oppressed, be a right iudge to the fatherlesse, defend the widow, break our bread to the hungry, bring the poore to wander into our house, cloath the naked, and despise not our brother which is our owne fleshe: then shalt thou call (sayeth the Prophet) and the Lord shal answer, thou shalt cry, and he shall say, heer am I: yea, God which heard, Ahab and the Ninuites, & spared them, will also heare our prayers, and spare vs so, that we after their example, will vnfeignedly turne vnto him: yea, he will blesse vs, with his heavenly benedictions the time that we haue to tarry in this world, and after the rase of this mortal life, he will bring vs to his heavenly kingdom, where we shall raigne in euerlasting blessednesse with our Saviour Christ, to whome with the Father and the holy Ghost, bee all honour and glory for ever and euer. Amen.

An Homilie against gluttonie and drunkenesse.



Y haue heard in the former sermon welbeloued, the description and the vertue of fasting, with þ true vse of the same. Now ye shall heare how foule a thing gluttony and drunkenesse is before God, the rather to moue you to vse fasting the more diligently. Understand ye therefore, that Almighty God (to the ende that we might keepe our selues vndefiled and serue him in holinesse and righteousness, according to his worde) hath charged in the scriptures so many as take for the glorious appearing of our Saviour Christe to leade their liues in all sobrietie, modestie, and temperancie. Whereby we may learne howe necessarie it is for euerie Christian that will not bee founde vnreadie at the coming of our Saviour Christ, to liue sober minded in this present worlde, forasmuch as otherwise being vnreadie, he cannot enter with Christ into glorie: and being vnarmed in this behalfe, hee must needes bee in continuall danger of that cruell aduersarie the roaring Lion, against whom the apostle Peter warneth vs to prepare our selues in continuall sobrietie, that we may resist, being stedfast in faith. To the intent therefore that this sobernesse may bee vsed in all our behauiour, it shalbe expedient for vs to declare vnto you how much all kind of excesse offendeth the maiestie of Almighty God, & how grauouly hee punisheth the immoderate abuse of those
his

Titus. 2.

Titus. 2.

3. Pet. 5.

gluttonie and drunkenesse.

his creatures which hee ordeined to the maintenance of this our needie life, as meates, drinks, and apparell. And againe, to shewe the noysome diseases and great mischiefs that commonly doe follow them that inordinately giue by theselues to bee caried headlong with such pleasures as are toynded either with daintie and ouer large fare, or else with costly and sumptuous apparell.

And first, that you may perceiue how detestable and hatefull all excesse in eating and drinking is before the face of Almighty God, ye shall call to minde what is written by Saint Paule to the Galathians, where he numbrellh gluttony and drunkenesse among those horrible crimes, with the which (as hee sayth) no man shall inherite the kingdome of heauen: He reckoneth them among the deedes of the flesh, and coupleth them with idolatrie, whordome, and murder, which are the greatest offences that can bee named among men: for the first spoyleth God of his honour, the second defileth his holy temple, that is to wit, our owne bodies, the third maketh vs companions of Caine in the slaughter of our brethren, and who so committeth them, as S. Paul saith, cannot inherite the kingdome of God. Certainly, that sin is very odious & lothsome before the face of god, which causeth him to turn his favourable countenance so farre from vs that hee should cleane barre vs out of the doores, and disherite vs of his heavenly kingdome. But he so much abhorreth all beastly banquetting, that by his Sonne our Saviour Christ in the Gospell

Galat. 5.

The Sermon agaynst

Luk. 6.
Esa. 5.
1. Tim. 4.
 he declareth his terrible indignation against all
 belly gods, in that hee pronounceth them ac-
 cursed, saying, woe bee to you that are full, for ye
 shall hunger. And by the Prophet Esaias hee
 cryeth out. woe bee to you that rise vp earlie to
 giue your selfe vnto Drunkennesse, and set all
 your mindes so on drinking, that ye sit swearing
 thereat untill it be night. The Harpe, the Lute,
 Shalme, and plentie of wine are at your feasts,
 but the workes of the Lorde ye doe not beholde,
 neither consider the workes of his handes. woe
 bee vnto you that are strong to drinke wine, and
 are mightie to aduance Drunkennesse. Heere
 the prophet plainelie teacheth, that feasting and
 banquetting maketh men forgetful of their due-
 tie towards God, when they giue themselves
 to all kindes of pleasure, not considering, nor re-
 garding the workes of the Lord, who hath crea-
 ted meates and drinckes, as Saint Paule saith,
 to bee receyued thankfully of them that beleeue
 and knowe the truth. So that the verie behol-
 ding of these creatures (being the handie worke
 of Almighty God) might teach vs to ble them
 thankfully as God hath ordeyned. Therefore
 they are without excuse before God, which ei-
 ther filthilie feede themselves, not respecting the
 sanctification which is by the worde of God and
 prayer, or else vnthankfully abuse the good crea-
 tures of God by surfetting and Drunkennesse, for
 as much as Gods ordinaunces in his creatures
 plainelie forbiddeth it. They that giue them-
 selves therefore to bibbing and banquetting
being

gluttonie and drunkenesse.

being without all consideration of Gods iudgements, are sodainly oppressed in the day of vengeance. Therefore Christ sayth to his disciples, take hærde to your selues, least at anie time your heartes bee overcome with surfetting and drunkenesse, and cares of this worlde, and so that day come on you vnwares. whosoever then will take warning at Christ, let him take hærde to himselfe, least his heart being ouerwhelmed by surfetting and drowned in drunkennes, bee taken vnwares with that vnthriftie seruant, which thinking not on his maisters coming, began to smite his fellowe seruants, and to eate and drinke, and to bee drunken, and being suddenly taken, hath his iust rewarde with vnbelieuing hypocrites. They that vse to drinke depely, and to fæde at full (wallowing themselves in all kinde of wickednesse) are brought a sleape in that slumbring forgetfulnesse of Gods holy will and commaundements. Therefore almightie GOD crieth by the Prophet Joel: **Awake ye drunkardes, wepe and howle all ye drinkers of wine, because the new wine shall bee pulled from your mouth.** Here the Lord terribly threatneth to withdraw his benefites from such as abuse them, and to pull the cuppe from the mouth of drunkardes. Here wee may learne not to sleape in drunkennesse and surfetting, least GOD deprive vs of the vse of his creatures, when wee vnkindly abuse them. For certainlie the Lord our GOD will not onely take away his benefites when they are vnthankefully abu-

Luke 1.

Luke 12.

Joel 1.

The Sermon agaynst

Gen. 3.

sed, but also in his wrath and heauie displeasure take vengeance on such as immoderately abuse them. If our first parents Adam and Eue had not obeyed their greedie appetite in eating the forbidden fruite, neither had they lost the fruition of Gods benefites which they then enjoyed in Paradise, neither had they brought so manie mischiefes both to themselves, and to all their posteritie. But when they passed the bondes that God hath appoynted them, as unworthie of Gods benefites, they are expelled and driuen out of Paradise, they may no longer eat the fruits of that Garden, which by excelle they had so much abused: As transgressors of Gods commaundement, they and their posteritie are brought to a perpetuall shame & confusion, and as accused of GOD, they must now sweate for theyr liuing, which before had abundaunce at their pleasure. Euen so, if we in eating and drinking excede, when GOD of his large liberallitie sendeth plentie, he will soone change plentie into scarcenesse: And where as wee gloried in fulnesse, hee will make vs empty, and confound vs with penurie, yea wee shall bee compelled to labour and trauaile with paines; in seeking for that which we sometime enjoyed at ease. Thus the Lorde will not leaue them unpunished, which not regarding his workes, followe the lustes and appetites of their owne heattes. The Patriarch Noah, whome the Apostle calleth the Preacher of righteousness, a man exceedinglie in Gods fauour, is in holie Scripture made

Gen. 3.
Noah.

gluttonie and drunkennes.

made an example, whereby wee may learne to
 auoide drunkennesse: For when he had powred
 in wine more then was conuenient, in filthye
 maner he lay naked in his tent, his priuities
 discouered. And where as sometime he was so
 much esteemed, he is now become a laughing
 stocke to his wicked son Cham, no small greefe
 to Sem and Jopheth his other two Sonnes,
 which were ashamed of their fathers beastlye
 behauiour, Here wee may note that drunken-
 nesse bringeth with it shame & derision, so that
 it neuer escapeth unpunished. Lot in like man-
 ner, being overcome with wine, committed ab-
 hominable incest with his owne daughters.
 So will almightie **GOD** giue our Drunkar-
 des, to the shamefull lustes of their owne hartes.

Here is Lot by drinking fallen so farre beside
 himselfe, that he knoweth not his owne Daugh-
 ters. Who would haue thought that an olde
 man in that heauye case, hauing lost his wyfe
 and all that hee had, which had seene euen now
 Gods vengeance in fearefull manner decla-
 red on the five Cities for their vicious liuinge
 shoulde beso farre passe the remembrance of his
 duety? But men overcome with drinke, are al-
 together mad as Seneca saith. Hee was decey-
 ued by his daughters, but now many deceiue
 themselves, neuer thinking that **GOD** by
 his terrible punishments wyl bee auenged
 on them that offende by excesse. It is no
 small plague that Lotte purchased by hys
 Drunkennesse: For hee had coppula-

Lot.

Epist. 14.

The Sermon against

tion most filthye with his owne Daughters,
 which conceived thereby, so that the matter is
 brought to light, it can no longer bee hidde.
 Two incestious children are borne, Ammon and
 Moab, of whom came two nations, the Ammo-
 nites and Moabites, abhorred of God, and cruel
 aduersaries to his people the Israelites. Loe Lot
 hath gotten to himselfe by drinking, sorrowe
 and care, with perpetuall infamie and reproch
 vnto the worlds ende. If GOD spared not
 his seruant Lot, being otherwise a godlye man
 nephew vnto Abraham, one that entertained
 the Angels of GOD: what will he do to these
 beastlye bellie slaues, which boyde of all godly-
 nesse or vertuous behauiour, not once but con-
 tinually day and night, giue themselves wholly
 to bibbing and banqueting? But let vs yet
 further beholde the terrible examples of Gods
 indignation against suche as greedily followe
 theyr vnassatiablen lustes. Ammon the sonne of
 Dauid, feasting himselfe with his brother Ab-
 solon, is cruelly murdered of his owne brother.
 Holophernes, a valiante and mightie captaine,
 being ouerwhelmed wpyth wyne, had his head
 stricken from his shoulders by a seely womā Ju-
 dith. Simō the high priest & his two sons Mat-
 thathias & Judas, being entertained of Ptolomy
 the sonne of Abobus, who had before married Si-
 mons daughter, after much eating and drink-
 ing, were traiterously murdered of their
 owne kinsman. If the Israelites had not
 giuen themselves to belly cheare, they had ne-
 uer

2. Sa. 13.

Ammon

Iudit. 19.

1 Mac. 18

Exo 32.

glutronic and drunkenesse.

uer so often fallen to idolatrie. Neither would we at this day bee so addict to superstition, were it not that wee so much esteemed the filling of our bellies. The Israelites when they serued Idols, sate Downe to eate and drinke, and rose againe to play, as the scripture reporteth. Therefore seeking to serue their bellies, they forsooke the seruice of y^e lord their god. So are we drawn to consent vnto wickednesse, when our heartes are ouerwhelmed by drunkennesse and feasting. So Herodes setting his minde on banquetting, was content to grant, that the holy man of God John Baptist, shold bee beheaded at the request of his whores daughter. Had not the rich gluton beene so greedily giuen to the pampering of his bellie, hee would neuer haue beene so vnnmercifull to the poore Lazarus, neither had hee felt the torments of vnquenchable fire. What was the cause that God so horribly punished Sodom and Gomorrah? was it not their proud banquetting and continuall idlenes, which caused them to be so lewde of life, and so vnnmercifull towards the poore? What shall wee now thinke of the horrible excesse, whereby so many haue perished, and beene brought to destruction? The great Alexander after that hee had conquered the whole world, was himselfe overcome by drunkennesse, insomuch y^e being drunken, hee slue his faithfull friend Clitus, whereof when he was sober, hee was so much ashamed, that for anguish of heart he wished death. Yet notwithstanding, after this hee left not his banquetting, but in one night

1. Cor. 10

Matt. 24

Luke 16

Ezcc. 16

Alexand.

The sermon against

swilled in so much wine, that he fell into a feuer, and when as by no meanes hee would abstaine from wine, within fewe dayes after in miserable sort hee ended his life. The conquerer of the whole worlde is made a slaue by excesse, and becommeth so madde that hee murdereth his deare friend, hee is plagued with sorrowe, shame, and grieve of heart for his intemperancie, yet can hee not leaue it, hee is kept in captiuitie, and he which sometime had subdued manie, is become subiect to the vile bellie. So are drunkards and gluttons altogether without power of themselues, and the more they drinke, the dryer they ware, one banquet prouoketh another, they studie to fill their greedie stomackes. Therefore it is commonlie sayd, A drunken man is alwayes drie, and A gluttons gut is neuer filled. Unsatiablie trulie are the affections and lustes of mans heart, and therefore we must learne to bridle them with the feare of God, so that wee yelde not to our owne lustes, least wee kindle Gods indignation agaynst our selues, when wee seeke to satisfie our beastlie appetite. Saint Paule teacheth vs, whether wee eate or drinke, or whatsoeuer we doe, to doe all to the glorie of God. where he appoynted, as it were by a measure, howe much a man may eate and drinke: that is to wit, so much that the minde bee not made sluggish by cramming in meate, and pouring in drinke, so that it cannot lift vpp it selfe to the glorie and praise of GOD. Whatsoeuer hee bee then, that by anie drinking makes him-
selfe

1. Cor. 10

The Sermon against

selfe vnlustie to serue God, let him not thinke to escape unpunished.

We haue hearde how much almightie God detesteth the abuse of his creatures, as he himselfe declareth, as well by his holy worde, as also by the fearefull examples of his iuste iudgemente. Nowe if neither the worde of GOD can restraime our raginge lustes and greedye appetites, neyther the manyfest examples of Gods vengeance, feare vs from riotous and excessiue eating and drinking, let vs yet consider the manifold mischefes that procæde thereof, so shall we knowe the tree by the frutes. It hurteth the body, it infecteth the minde, it wasteth the substance, and is noyfull to the neighbours. But who is able to expresse the manifolde daungers and inconueniences that folowe of intemperate dyet? Ofte commeth sodayne death by banquetting, sometime the members are dissolued, and so the whole bodye is brought into a miserable estate. He that eateth & drynketh vnmesurably kindleth oft tymes such an vnnaturall heate in his bodye, that his appetite is prouoked thereby to desire more then it shoulde, or else it ouercommeth his stomacke, and filleth all the bodie full of sluggishnesse, makes it vnlustie and vnfitte to serue either GOD or man, not nourishing the body, but hurting it, and laste of all, bring many kindes of incurable diseases, whereof ensueth sometimes desperate death. But what should I need

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to say any more in this behalfe? For except God
 blesse our meates, and giue them strength to
 feede vs: againe, except **GOD** giue strength to
 nature to digest, so that wee may take profite
 by them, either shall wee filthily vomit them by
 againe, or els shall they lie stinking in our bo-
 dies, as in a lothsome sinke or chanell, and so
 diuersly infect the whole bodie. And surely the
 blessing of God is far from such as vse riotous
 banquetting, that in their faces bee sometimes
 seene the expresse tokens of this intemperancie:
 as Salomon noteth in his Proverbs. To
 whom is woe (saith he) to whome is sorrow: to
 whom is strife? to whome is bragging? to
 whom are woundes without cause? and for
 whom is the rednesse of eies: euen to them that
 tarry long at the wine. Marke (I beseech you)
 the terrible tokens of Gods indignation: woe,
 & sorrow, strife, and bragging, woundes with-
 out cause, disfigured face, and rednesse of eyes
 are to be looked for, when men set themselves
 to excesse and gurmandise, deuising all meanes
 to encrease their greedy appetites by tempering
 the wine, and saucing it in such sorte, that it
 may be more delectable and pleasant vnto the.
 It were expedient that such delicate persons
 should be ruled by Salomon, who in considera-
 tion of the aforesaide inconueniences, forbiddeth
 the very sight of wine. Look not vpon the
 wine (saith he) when it is redde, and when it
 sheweth his colour in the cuppe, or goeth
 downe pleasauntly: for in the ende thereof it
 will

Prou. 23.

gluttonie and drunkennes.

will bite like a Serpent, and hurt like a cockatrice. Thine eyes shall looke vpon strange women, and thine heart shall speake lewd thinges and thou shalt bee as one that sleepeth in the middes of the sea, and as he that sleepeth in the toppe of the masse. They haue striken me (thou shalt say) but I was not sicke, they haue beaten me, but I felt it not, therefore will I seeke it yet still. Certainly that must needs be verie hurtfull which biteth and infecteth like a poisoned Serpent, whereby men are brought to filthye fornication, which causeth the heart to deuise mischeefe. He doutles is in great danger that sleepeth in the middest of the Sea, for soone he is ouerwhelmed with waues. Hee is like to fall sodainely that sleepeth in the toppe of the masse. And surely hee hath losse his senses, that cannot feele whē he is striken, that knoweth that when hee is beaten. So surfetting and drunkennesse bittes by the bellie, and causeth continuall gnawinge in the stomacke, bringes men to whoredome and lewdenesse of heart, with daungers vnspeakeable: so that men are bereaued and robbed of their senses, and are altogether without power of themselves. Who seeth not now the miserable estate whereunto men are brought, by these foule filthie monsters, gluttonie and drunkennesse. The bodie is so much disquieted by them, that as Iesus the Sonne of Sirach affirmeth, the vnsatiable faeder neuer sleepeth quietly, such an vmeasurable heat is kindled, whereof ensueth

The Sermon against

Eccle. 31.
 continuall ache and paine to the whole bodye. And no lesse truely the minde is also annoied by surfetting bankets: for sometimes mē are stricken wth frenzy of mind and are brought in maner to mere madnes: some wax so brutish & blockish, that they become altogether boyd of vnderstanding. It is an horrible thing that any mā shold maime himselfe in any mēber: but for a man of his owne accord to beteauie himselfe of his wits, is a mischaunce intollerable. The Prophet Osee

Osee 4.
 in the fourth Chapter sayth, that wine and drunkennesse taketh awaye, the heart. Alas then, that any man should yelde vnto that, whereby hee might bereaue himselfe of the possession of his owne heart. wine and women leade wise men out of the way, and bring men

Eccle. 19,
Eccle. 31,
 of vnderstanding to reproofe and shame, sayth Iesus the Sonne of Sirach. Hea hee asketh what is the life of man that is ouercome with drunkennesse. wine drunke with excesse, maketh bitternesse of minde, and causeth brawling and strife. In Hagestrates it causeth crueltie instead of iustice, as that wise philosopher Plato perceiued right well, when he affirmed that a drunken man hath a tyrannous heart, and therefore will rule at his pleasure, contrary to right and reason. And certainly drunkennesse maketh men forget both lawe and equitie,

Prou. 31,
 which caused king Salomon so straightlye to charge that no wine sholde be giuen vnto rulers least peraduenture by drinking, they forget what the lawe appointeth them, and so change the

gluttonie and drunkennesse.

the iudgement of all the children of the poore.
 Therefore among all sortes of men, excessive
 drinking is most intollerable in a Magistrate
 or man of authoritie, as Plato saith: For a drunk- *De rep.*
 karde knoweth not where hee is himselfe. *lib. 3.*
 then a man of authoritie should bee a drunkard,
 alas: how might he bee a guide vnto other men,
 standing in neede of a gouernour himselfe? Be-
 sides this, a drunken man can keepe nothing se-
 crete: manie sonde, foolish and filthie wordes
 are spoken whē men are at their bankets. Drun-
 kennesse (as Seneca affirmeth) discouereth all
 wickednesse, and bringeth it to light, it remo-
 ueth all shamesfastnesse, and encreaseth all mis-
 chiefe. The proude man beeing drunken, vtte-
 rereth his pride, the cruell man his crueltie, and
 the enuious man his enuie, so that no vice can
 be hid in a drunkarde. Moreover, in that hee
 knoweth not himselfe, hee fumbleth and stam-
 mereth in his speech, staggereth to and fro in his
 going, beholdeth nothing stedfastly with his
 staring eyes, beleueth the house runneth round
 about him. It is euident that the minde is
 brought cleane out of frame by excessive drin-
 king, so that whosoever is deceyued by wine or
 strong drinke, becommeth as Salomon sayth,
 a mocker, a madde man, so that he can neuer be
 wise. And if anie man think that he may drinke
 much wine, & yet bee well in his wits, he may as *Prou. 1.*
 wel suppose, as Seneca saith, the whē he hath drō
 kē poisō, he shal not die. For whersoever excessive
 drinking is, there must needs folow perturbati-
 on

The sermon against

*Ad for-
rem ser.
23.*

on of minde, and where the bellie is stuffed with daintie fare, there the minde is oppressed with slouthfull sluggishnesse. A full bellie maketh a grosse vnderstanding, saith Saint Bernard, and much meate maketh a wearie minde. But alas, now we a dayes men passe little either for bodie or minde: so they haue worldly wealth and riches aboundant to satisfie their vnumeasurable lustes, they care not what they doe. They are not ashamed to shewe their drunken faces, and to play the madde men openlie. They thinke themselves in good case, and that all is well with them, if they bee not pinched by lacke and pouertie. Least any of vs therefore might take occasion to flatter himselfe in this beastlie kinde of excesse, by the abundance of riches, let vs call to minde what Salomon writeth in the 21. of his Prouerbes. He that loueth wine & fat fare, shall neuer be rich, saith he. And in the Pron. 23. 23. Chapter, hee maketh a vehement exhortation, on this wise. Keepe not companie with drunkards and gluttons, for the glutton and drunkard shall come to pouertie.

He that draweth his patrimonie through his throate, and eateth and drinketh more in one houre or in one day, then he is able to earne in a whole weeke, must needs bee an vnthrift, and come to beggerie. But some will say, what need any to finde fault with this? He hurteth no man but himselfe, he is no mans foe but his owne. In deed I know this is commonly spoken in defence of these bestly belly gods, but it is easy to see how hurtfull

gluttonie and drunkennes.

full they are, not onely to themselves, but also to the common wealth, by their example. Euerie one that meeteth them, is troubled with brawling and contentious language, and oft times raging in beastly lustes, lyke fedde horses, they neygh on their neighbours wiues, as Jeremie sayth, and despye their children and daughters, their example is euill to them amonge whom they dwell, they are an occasion of offence to many, and whiles they waste their substance in banquetting, their owne household is not prouided of thinges necessarie, their wiues and their children are euill entreated, they haue not wherewith to releue their pooze neighbours in tyme of necessitie, as they might haue, if they liued soberly. They are vnprofitable to the common wealth. For a drunkarde is neyther fitte to rule, nor to be ruled. They are a slander 1. Tim. to the Churche or congregation of Christe, and therefore Saint Paule doth excommunicate them among whoremongers, Idolaters, couetous persons, and extortioners, forbidding Christians to eate with any such. Let vs therefore, good people, eschew euerie one of vs, all inreimperancy, let vs loue sobrietie and moderate dyet, ofte giue our selues to abstinencie and fasting, wherby the minde of man is more lifte vp to GOD, more readie to all godly exercises, as prayer, hearing and reading of Gods worde, to his spirituall comfort. Finally, whosoever regardeth the health and safetie of his owne bodye, or wisheth alwayes to be well in hys witts,

The Sermon against

wittes , or Desireth quietnesse of mynde ,
and abhorreth furie aud madnesse , hee that
woulde be riche , and escape pouertie , he that is
willing to liue without the hurte of his neigh-
bour , a profitable member of the common
wealthe , a Christian without flaunder of Christ
and his Church : let him auoide all riotous and
excessiue banquetting , let him learne to keepe
such measure as behoueth hym that professeth
true godlines , let him followe Saint Paules
rule , and so eate and drinke , to the glory and
praise of God , who hath created all things
to be soberly bled with thanksgiuing ,
to whom be all honour and glo-
rie for euer. Amen.

An

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An Homilie against excesse

of apparell.



Here ye haue heretofore ben exci-
ted to vse temperance of meates
and drinckes, and to auoyde the ex-
cesse thereof, many waies hurtfull
to the state of the common wealth,
and so odious before Almightye God, beeing the
authour and giuer of such creatures, to comfort
and stablish our fraile nature with thanks bri-
to him, and not by abusing of them to prouoke
his liberalitie to seuerer punishing of that disor-
der. In like maner it is conuenient that ye be ad-
monished of an other foule and chargeable ex-
cesse: I meane of apparell, at these dayes so
outragious, that neither almighty God by his
woorde, can stave our proude curiositie in the
same, neither yet godly and necessarie lawes,
made of our princes, and oft repeated with the
penalties, can bridle this detestable abuse,
whereby both GOD is openly contemned, and
the princes lawes manifestlie disobeyed, to the
great perill of the Realme. Wherefore, that
sobrietie also in this excesse may bee espied a-
mong vs, I shall declare vnto you, both the
moderate vse of apparell, approoued by God in
his holy word, and also the abuses therof, which
hee forbiddeth, & disalloweth, as it may appeare
by the inconueniencies which dayly increase, by
the iust iudgemēt of god, where & measure is not
kept

The Sermon agaynst

kept, which he himselfe hath appoynted. If we consider the ende and purpose whereunto Almighty God hath ordained his creatures, we shall easily perceyue that hee alloweth vs apparell, not onely for necessities sake, but also for an honest comelinesse. Euen as in hearbes, trees, and sundrie frutes, we haue not onely diuerse necessarie vses, but also the pleasant sight and sweete smell, to delight vs withall, wherein we may beholde the singuler loue of GOD towards mankinde, in that hee hath provided both to relieue our necessities, and also to refresh our senses with an honest and moderate recreation. Therefore Dauid in the Ciii. Psalme confessing Gods carefull prouidence, sheweth that GOD not onely prouideth things necessarie for men, as hearbes and other meates, but also such thinges as may reioyce and comfort, as wine to make glad the heart, oyles and oymments to make the face to shine. So that they are altogether past the limites of humanitie, which yelding only to necessitie, forbid the lawfull fruition of Gods benefites. With whose traditions we may not bee ledde, if we giue eare to Saint Paul, who writing to the Collossians, willing them not to hearken vnto such men as shall say touch not, tast not, handle not, superstitiously bereauing them of the fruition of Gods creatures. And no lesse truelie ought we to beware, least vnder pretence of Christian libertie, we take licence to do what we list, aduancing our selues in sumptuous apparell, and displaying

Psal. 104.

Colof. 2.

excesse of apparell.

spilling other, preparing our selues in fine brauerie, to wanton, lewde, and vnchaste behauiour. To the auoyding whereof, it behoueth vs to bee mindfull of foure lessons, taught in holie Scripture, whereby wee shall learne to temper our selues, and to restrain our immoderate affections, to that measure which god hath appointed. 4. Lessons

The first is, that wee make not prouision for the flesh, to accomplish the lustes thereof, with costly apparell, as the harlot did, of whome Salomon speaketh, *Proverbs* the seuenth, which perfumed her bed, & deckt it with costly ornaments of Egypt, to the fulfilling of her lewde lust: but rather ought wee by moderate temperaunce to cut off all occasions whereby the flesh might get the victorie. 1 Rom. 13.

The second is written by *S. Paul* in the seuenth Chapter of his first Epistle to the *Corinthians*, where hee teacheth vs to vse this worlde, as though we vsed it not. Whereby he cutteth away not onely all ambition, pride, and baine pompe in apparell: but also all inordinate care and affection, which withdraueth vs from the contemplation of heauenly things, and consideration of our dutie towards God. They that are much occupied in caring for thinges pertaining to the bodie, are most commonly negligent & carelesse in matters concerning the soule. 2. Cor. 7.

Therefore our Saviour Christ willeth vs not to take thought what we shall eat, or what we shall drinke, or wherewith we shall bee cloathed, but rather to seeke the kingdome of God, and the righteousness thereof. Mat. 6.

Wherby we may learne

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to beware least wee vse those things to our hinderance, which God hath ordained for our comfort and furtherance towardes his kingdome. The third is, that wee take in good part our estate and condition, and content our selues with that which God sendeth, whether it be much or little. Hee that is ashamed of base and simple attire, will bee proude of gorgeous apparell, if hee may get it. Wee must learne therefore of the Apostle Saint Paule both to vse plentie, and also to suffer penury, remembreing that we must yeld accounts of thinges which wee haue receyued, vnto him who abhorreth all excesse, pride, ostentation, and vanitie, who also vtterlie condemneth and disalloweth whatsoeuer draweth vs from our duetie towardes God, or diminisheth our charitie towardes our neighbours and children, whome wee ought to loue as our selues. The fourth and last rule is, that euerie man behold and consider his owne vocation, in as much as God hath appointed euerie man his degree and office, within the limits whereof it becometh him to keepe himselfe. Therefore all may not looke to weare like apparell, but euerie one according to his degree, as god hath placed him. Which, if it were obserued, many a one doubtles shoulde bee compelled to weare a russet coate, which now ruffleth in silkes and beluets, spending more by the yeare in sumptuous apparell, then their fathers receyued for their whole relieue of their landes. But alas, now adayes how many may wee beholde occupied wholly in pampering

Phil. 4.

4

excesse of apparell.

pering the fleshe? Taking no care at all, but on-
 lie howe to decke themselves, setting their affec-
 tion altogether on wordly brauerie, abusing
 Gods goodnesse, when he sendeth plentie, to sa-
 tisfie their wanton lustes, hauing no regarde to
 the degræ wherein God hath placed them. The
 Israelites were contented with such apparell as Deut. 29.
 God gaue them, although it were base and sim-
 ple: And God so blessed them, that their shoes &
 cloathes lasted them forty yeres, yea, and those
 cloathes which their fathers had worne, their
 children were contented to vse afterward. But
 wee are neuer contented, and therefore we pros-
 per not, so that most commonly, he that ruffleth
 in his Sables, in his fine furred gowne, corked
 slippers, trimme buskins, and warme mittons,
 is more readie to chill for colde then the poore la-
 bouring man, which can abide in the fielde all
 the day long, when the North winde blowes,
 with a fewe beggarly cloathes about him. Wee
 are loath to weare such as our fathers haue lefte
 vs, wee think not that sufficient or good enough
 for vs. Wee must haue one gowne for the day, a-
 nother for the night, one long, another short, one
 for winter, another for Sommer, one through fur-
 red, another but faced, one for the working day,
 another for the holy day, one of this coulour, ano-
 ther of that colour, one of cloath, another of silke,
 or damaske. Wee must haue change of apparell
 one afore dinner, another after, one of the Spa- Mar. 10.
 nish fashion, another Turkie: and to be breifene-
 uer content with sufficient. Our Sauioꝝ Christ

The sermon against

bad his disciples they shoulde not haue two
coates : but the most men , farre vnlike to hye
schollers , haue their presses so full of apparell,
that many knowe not howe many sortes they
haue. Which caused saint James to pronounce
this terrible curse against such wealthie world-
lings, Goe to yee rich men, weepe and howle on
your wretchednesse that shall come vppon you,
your riches are corrupt , and your garmentes
are mothe eaten, yee haue liued in pleasure on the
earth, and in wantonnesse, yee haue nourished
your heartes, as in the day of slaughter. Marke
I beseech you, Saint James calleth them mis-
erable , notwithstanding their riches and plentie
of apparell , forasmuch as they pamper their bo-
dies, to their owne destruction . What was the
rich glutton the better for his fine fare and costly
apparel ? Did not he nourish himselfe to be tor-
mented in hell fyre ? Let vs learne therefore to
content our selues , hauing foode and rayment,
as Saint Paule teacheth , least desiring to bee
enriched with abundance, wee fall into tempta-
tions, snares, and many noysome lustes , which
drowne men in perdition and destruction . Cer-
taynely suche as delight in gorgeous apparell,
are commonly puffed vpp with pride, and filled
with diuers vanities . So were the daugh-
ters of Sion and people of Ierusalem, whome
Esaie the Prophet threateneth , because they
walked with stretched out neckes and wande-
ring eyes , myncing as they went , and nicely
treading with their feete, that Almighty God
would

Jacob . 5.

Luke 16.

1. Tim 6.

Esaies . 3.

excesse of apparell.

woulde make their heades baulde, and discouer
 their secrete shame. In that day, sayeth he, shall
 the Lorde take away the ornament of the slip-
 pers, and the caules, and the round attires, and
 the swæte balles, and the bracelets, and the at-
 tyres of the head, and the sloppes, and the head
 bandes, and the tablets, and the earerings, the
 rings, and the mufflers, the costly apparell, and
 the bales, and wimples, and the crisping pins,
 and the glasses, and the fine linnen, & the hoods,
 and the lawnes. So that almightie God would
 not suffer his benefites to be vainely and wan-
 tonlie abused, no not of that people whom he
 most tenderlie loued, and hath chosen to himselfe
 before all other. No lesse truely is the vanitie
 that is vsed among vs in these dayes. For the
 proude and hautie stomackes of the daughters
 of England, are so maintained with diuerse dis-
 guised sortes of costly apparell, that as Tertulli-
 an an auncient father saith, there is left no diffe-
 rence in apparell betwene an honest matrone,
 and a common strumpet. Yea many men are be-
 come so effeminate, that they care not what they
 spend in disguising themselves, euer desiring
 new toyes, and inuenting new fashions. There-
 fore a certaine man that would picture euerie
 countrie man in his accustomed apparell, when
 he had painted other Nations, he pictured the
 English man all naked, and gaue him cloath bu-
 der his arme, and bad him make it himself as he
 thought best, for he changed his fashion so often,
 that he knew not how to make it.

*Apolog.
 con. gentes
 cap. 6.*

1821
The sermon against

The cause
of death.

Actes. 12

THIS with our phantasticall deuises, wee make our selues laughing stockes to other nations, while one spendeth his patrimonie vpon pounces and cuttes, another bestoweth more on a dauncing shyrt, then might suffice to buie him honest and comely apparell for his whole bodie. Some hang their reuenues about their neckes, ruffling in their ruffes, and many a one ieopardeth his best ioynt, to maintaine himselfe in sumptuous rayment. And euerie man, nothing considering his estate and condition, seeketh to excell other in costlie attyre. Whereby it cometh to passe, that in abundaunce and plentie of all things, we yet complaine of want and penurie, while one man spendeth that which might serue a multitude, and no man distributeth of the abundance which hee hath receyued, and all men excessiuely waste that which shoulde serue to supplie the necessities of other. There hath bene verie good prouision made against such abuses, by diuers good and wholesome lawes, which if they were practised as they ought to be of all true subiects, they might in some part serue to diminish this raging and riotous exces in apparell. But alas, there appeareth amongst vs little feare and obedience either of God, or man. Therefore we must needes looke for Gods fearefull vengeance from heauen, to ouerthrow our presumption and pride, as hee ouerthrewe Herode, who in his royall apparell, forgetting God, was smitten of an Angell, and eaten vp of wormes. By which terrible example, GOD hath

excesse of apparell.

hath taught vs that wee are but wormes' meat,
although wee pamper our selues neuer so much
in gorgeous apparell.

Here we may learne that which Iesus the
sonne of Sirach teacheth, not to be proude of
cloathing and rayment, neither to exalt our
selues in the Day of honour, because the workes
of the Lord are wonderfull, and glorious, secret,
and vnknown, teaching vs with humblenesse
of minde, euerie one to bee mindfull of the voca-
tion whereunto God hath called him. Let chri-
stians therefore endeuour them selues to quench
the care of pleasing the flesh, let vs vse the bene-
fits of God in this worlde, in such wise that wee
bee not too much occupied in providing for the
bodye. Let vs content our selues quietly with
that which God sendeth, bee it neuer so little.
And if it please him to sende plentye, let vs not
waite proude thereof, but let vs vse it moderate-
lye, as well to our owne comforte, as to the re-
liefe of such as stand in necessitie. See that in a-
bundance and plentye of apparell, hee hideth his face
from him that is raised, disposeth his owne flesh,
as Clay the prophete saith. Let vs learne to
knowe our selues, and not to despise other, let vs
remember that wee stand all before the Maie-
stie of Almighty God, who shall iudge vs by his
holy worde, wherein hee forbiddeth excesse, not
only to men, but also to women. Such that no man
can excuse themselves of what estate or conditi-
on soeuer they bee.

Eccle. 11.

Esa. 58.

221
The sermon against

Ephes. 6.

Mat. 11.

Let vs therefore present our selues before his throne, as Tertullian exhorteth, with the ornaments which the Apostle speaketh of in the sixt chapter to the Ephesians, hauing our loines girt about with the veritie, hauing the breast plate of righteousness, and shod with shoes prepared by the Gospel of peace. Let vs take vnto vs simplicitie, chastitie, and comelinesse, submitting our neckes to the swete yoke of Christ. Let women be subiect to their husbandes, and they are sufficiently attir'd saith Tertullian. The wife of one Philo an Heathen Philosopher, being deuor'd why shee ware no golde: shee answered, that shee thought her husbandes vertues sufficient ornaments. How much more ought christian women, instructed by the worde of God, to content themselves in their husbandes? Yea, how much more ought euery christian to content himselfe in our Saviour Christ, thinking himselfe sufficiently garnished with his heauenlye vertues? But it will bee heere objected and saide of some nice and vaine woman, that all which wee do in painting our faces, in dying our hayre, in embawming our bodie, in decking vs with gay apparell, is to please our husbandes, to delight his eyes, and to retaine his loue towardes vs. O vaine excuse, & most shamefull answer, to the reproche of thy husbande. What couldest thou more say to set out his foolishnesse, then to charge him to be pleased and delighted with the diuels tyre? Who can paint her face & curle her hayre and change it into an vnnaturall colour, but

excesse of apparell.

but therein doth worke reproofe to her maker, who made her? As though she could make her selfe more comely then God hath appoynted the measure of her beautie. What doe these women, but goe about to reforme that which God hath made? Not knowing that all things naturall is the worke of God, and things disguised and vnaturall bee the workes of the Diuell. And as though a wise and a Christian husband shoulde delight to see his wife in such painted and florished visions, which harlots most commonly do vse, to traine therewith their louers to naughtinesse, as though an honest woman coulde delight to bee like an harlot for pleasing of her husbande. Nay, nay, these be but vaine excuses of suche as goe about to please rather others then their husbandes. And such attyres be but to prouoke her to shew herselfe abroad to entice others: a worthie matter. She must keepe debate with her husbande to maintayne suche apparell, whereby shee is the worse huswife, the seldomer at home to see her charge, and so neglecte histryfte, by giuing great prouocation to her houlholde to waste and wantonnesse, while shee must wander abroad to shew her owne vanity, and her husbandes foolishnesse. By which her pride, shee stirreth vpp much enuye of others, which be so painely delighted as shee is. Shee doth but deserue mocks and scornes, to set out al her commendation in Jewish and Ethnicke apparell, and yet brag of her Christianitie. Shee doth but waste superfluouslye her husbandes stocke

The Sermon, against

stocke by such sumptuousnesse, and sometimes is the cause of much byberie, extortion, and decept, in her husbandes occupying, that she may bee the more gorgeously sette out to the sight of the vaine worlde, to please the diuels eyes, and not Gods, who giueth to euery creature sufficient and moderate comelinesse, wherewith we should bee contented if we were of God. What other thing dost thou by these meanes, but prouokest other to tempt thee, to deceiue thy soule, by the bait of thy pomp and pride? What else dost thou but settest out thy pride, and makest of the vnde-cent apparell of thy body, the diuels net, to catch the soules of them which beholde thee? O thou woman, not a Christian: but worse then a Daimon, thou minister of the Diuell: why pamperest thou that carren fleshe so high, which sometime doth stinke & rot on the earth as thou goest? Howsoeuer thou perfumest thy selfe, yet cannot thy beastlinesse be hidden or ouercome with thy smelles and sauors which do rather deforme & mishape thee, then beautifie thee. What ment Salomon to say of such trimming of vaine women, when he said, A fair woman without good maners and conditions, is like a Sowe which hath a ringe of gold vpon her snout: but that the more thou garnish thy selfe with these outward blakings, the lesse thou carest for the inward garnishing of thy minde, and so doest wilt defyle thy selfe by such aray, and not beautifye thy selfe? Heare, heare, what Christes holye Apostles do write. Let not the outwarde apparell of women

excesse of apparell

men (sayth Saint Peter) bee Decked with the
 brayding of hayre, with wrapping on of golde, or
 goodly cloathing: but let the minde, and the con-
 science, which is not sene with the eyes, be pure
 and cleane, that is, sayth he, an acceptable and
 an excellent thing before God. For so the olde
 auncient holie women attyred themselues, and
 were obedient to their husbandes. And Saint
 Paule saith, that women should apparell them-
 selues with shamesfastnesse and sobernesse, and
 not with braydes of their hayre, or gold, or pearl,
 or precious cloathes, but as women shoulde doe
 which will expresse godlinesse by their good out-
 ward works. If ye wil not keepe the Apostles pre-
 cepts at the least let vs heare what Pagans,
 which were ignorant of Christ, haue said in this
 matter. Democrates saith, The ornament of a
 woman standeth in scarcitie of speach & apparel.
 Saphocles saith of such apparell thus, It is not
 an ornament, O thou foole, but a shame and a
 manifest shew of thy folly. Socrates saith, that
 that is a garnishing to a woman, which decla-
 reth out her honestie. The Grecians vse it in a
 Proverbe: It is not golde or pearle whiche is a
 beautie to a woman, but good conditions.

And Aristotle biddeth that a woman shoulde
 vse lesse apparell then the law doth suffer. For it
 is not the goodlinesse of apparell, nor the excel-
 lencie of beautie, nor the abundance of golde, that
 maketh a woman to bee esteemed, but modestie,
 and diligence to liue honestlie in all thinges.
 This outrageous vanitie is now growne so far,
 that

The Sermon agaynst

that there is no shame taken of it. Wee reade in histories, that when king Dyonisius sent to the women of Lacedemon rich robes, they answered, and sayde, that they shall doe vs more shame then honour: and therefore refused them. The women in Rome in olde time abhorred that gay apparell which king Pirrhys sent to them, and none were so greedy and vaine to accept them. And a law was openly made of the Senate, and a long time obserued, that no woman shoulde weare ouer halfe an ounce of golde, nor shoulde weare clothes of diuerse colours. But perchance some daintie dame will say, and aunswere mee, that they must doe something to shewe their byrth and blood, to shewe their husbandes riches: as though nobilitie were chieflie seene by these things, which bee common to those which bee most vile, as though thy husbandes riches were not better bestowed then in such superfluities, as though when thou were christened, thou didst not renounce the pride of this worlde, and the pompe of the flesh. I speake not against conuenient apparell for euerie estate agreeable: but against the superfluitie, against the vaine delight to couet such vanities, to deuise newe fashions to feede thy pride with, to spende so much vpon thy carcase, that thou and thy husband are compelled to robbe the poore, to maintaine thy costlinesse. Heare howe that noble holie woman Queene Hester, setteth out these goodly ornamentes (as they bee called) when (in respect of sauing Gods people) she was compelled to put on such

excesse of apparell.

such glorious apparell, knowing that it was a fitte stable to blynde the eyes of carnall soles. Thus she prayed. Thou knowest O Lorde, the necessitie, which I am driuen to, to put on this apparell, and that I abhorre this signe of pride, and of this glory which I beare on my head, and that I desie it as a filthy cloath, & that I weare it not when I am alone. Again, by what means was Holophernes deceiued, but by þe glittering shewe of apparell, which that holy woman Iudith did put on her, not as delighting in them, nor seeking vaine voluptuous pleasure by them: but shee ware it of pure necessitie by Gods dispensation, vsing this vanitie to ouercome the vaine eyes of Gods enemy. Such desire was in those noble women beeing very loth and vnwillyng otherwise to wear such sumptuous apparell, by whiche others shoulde bee caused to forget themselves. These bee commended in scripture for abhorring such vanities, which by constraint and great necessitie, againste their heartes desire were compelled to weare them for a tyme. And shall such women be worthy commendations, which neither be comparable with these women aforesaide in Nobilitie, nor comparable to them in their good zeale to God and his people, whose daily delight and seeking is to flourish in such gay shiftes and changes, neuer satisfied, nor regarding who smarteth for their apparell, so they may come by it? O vain men, which be subiects to their wiues in these inordinate affections, O vaine women to procure

The Sermon against

cure so muche hurt to themselves, by the which they come the swoner to miserie in this worlde, & in the mean time be abhorred of God, hated and scorned of wise men, and in the ende, like to be ioyned with such, who in hell, too late repenting themselves, shall openly complaine with these wordes: What hath our pride profited vs? What profite hath the pompe of riches brought vs? All these thinges are passed away lyke a shadowe: As for vertue we did neuer shew a nie signa thereof: and thus we are consumed in our wickednesse. If thou sayest that the custome is to be followed, and the vse of the worlde doth compell thee to such curiositie, then I aske of thee whose custome should be followed? Wise folks manners, or fowles? If thou sayst the wise: then I say, followe them. For fowles customes, who should follow but fowles? Consider that the consent of wise men, ought to bee alleadged for a custome. Now if any lewde custome bee vsed, bee thou the first to breake it, labour to diminishe it and lay it downe: and more laude before God, and more commendation shalt thou winne by it, then by all the glorie of such superfluitie.

Thus ye haue heard declared vnto you, what God requireth by his word concerning the moderate vse of his creatures. Let vs learne to vse them moderatly as hee hath appointed. Almighty God hath taught vs, to what ende and purpose wee shoulde vse our apparell. Let vs therefore learne so to behaue our selues in the vse

excesse of apparell.

use thereof, as becommeth Christians, alwayes shewing our selues thankfull to our heauenlic father for his great and mercifull benefites, who giueth vnto vs our dayly bread, that is to say, all things necessarie for this our needie life, vnto whom we shall render accounts for all his benefites, at the glorious appearing of our Saviour Christ, to whom with the father and the holie Ghost, be all honour, prayse, and glorie for euer and euer, Amen.

An Homilie or Sermon concerning prayer.



There is nothing in all mans life (welbeloued in our Saviour Christ) so needfull to be spoken off, and daylie to be called vppon, as heartie, zealous, and deuout prayer: the necessitie wherof is so great, that without it nothing may be wel obtained at Gods hand. For as y^e Apostle S. James saith, Every good and perfect gift cometh from aboue, and proceedeth from the father of lights, who is also sayde to bee rich and liberall towardes all them that call vpon him, not because he either wil not or cannot giue without asking, but because he hath appointed prayer as an ordinarie meanes betwene him and vs. Iacob. 1

There

The first part of the Sermon

Mat. 6.

There is no doubt but hee alwayes knoweth what wee haue neede of, and is alwayes most readie to giue abundaunce of those thinges that wee lacke.



Yet to the intent wee might acknowledge him to bee the giuer of all good thinges, and to behaue our selues thankfully towardes him in that behalfe, louing, fearing, and worshipping him sincerely and truely as wee ought to doe, he hath profitably and wisely ordained, that in time of necessitie wee should humble our selues in his sight, powre out the secretes of our heart before him, and craue help at his hands, with continuall, earnest, and deuout prayer. By the mouth of his holie Prophete Dauid, hee sayth on this wise: Call vpon mee in the dayes of thy trouble and I will deliuer thee. Likewise in the Gospel by the mouth of his welbeloued sonne Christ, hee saith, Aske, and it shall bee giuen you, knocke, and it shall be opened: for whosoener asketh, recepueth, whosoener seeketh, findeth, and to him that knocketh, it shalbe opened. Saint Paul also most agreeable consenting heereunto, willet men to pray euery where, and to continue therein with thanks giuing. Neither doth the blessed Apostle Saint James in this poynt anie thing discent, but earnestly exhorting all men to diligent prayer, sayth: If anie man lacke wisdom, let him ask it of God. which giueth liberally to al men, & reprocheth no man. Also in another place, Pray one for another (sayth hee) that pee may bee healed: for the righteous mans prayer auai

Mat. 7.

1. Tim. 2

Philip. 4

Colos. 4

Iacob. 1

Iacob. 5

concerning prayer.

anayleth much if it bee seruent. What other thing are wee taught by these and such other places, but onely this, that Almighty God notwithstanding his heauenly wisdom and foreknowledge, will bee prayed vnto, that hee will bee called vpon, that hee will haue vs no lesse willing on our part to aske, then hee on his part is willing to giue? Therefore most sonde and foolish is the opinion and reason of those men, which therefore thinke all prayer to bee superfluous and vaine, because God searcheth the heart and the reynes, and knoweth the meaning of the spirite before we aske. For if this fleshly and carnall reason were sufficient to disanull prayer: then why did our Sauour Christ so often crie to his Disciples, watch and pray? *Matt. 15.* Why did hee prescribe them a fourme of prayer, saying. When ye pray, pray after this sort, Our father which art in heauen, &c. Why did hee pray so often and so earnestlie himselfe before his passion? Finally, why did the Apostles immediately after his Ascention, gather themselues together into one seuerall place, and there continue a long time in prayer? eyther they must condemne Christ and his Apostles of extream folie, or else they must nedes graunt that prayer is a thing most necessarie for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needefull for mankind in all the worlde, then prayer. Pray alwayes (sayth Saint Paule) with all manner prayer and supplication, and watche there

The first part of the Sermon

Ephes. 6. thereto with all diligence. Also in another place
 he willeth vs to pray continuallie without anie
 intercession or ceassing, meaning thereby that
 2. Thes. 3. wee ought neuer to slacke or faint in prayer,
 but to continue therein to our liues end. A num-
 ber of other such places might heere bee alled-
 ged, of like effect, I meane to declare the great
 necessitie and vse of prayer: but what neede ma-
 nie proofes in a plaine matter? seeing there is
 no man so ignoraunt but hee knoweth, no man
 so blinde but hee seeth, that prayer is a thing
 most needfull in alle states and degrees of men.
 For onelie by the helpe hereof, wee attaine to
 those heauenlie and euerlasting Treasures,
 which GOD our heauenlie father hath reser-
 ued and layde vppon for his children in his deare
 Iohn 16. and welbeloued sonne Iesus Christ, with this
 couenaunt and promise most assuredlie confyr-
 med and sealed vnto vs, that if wee aske, wee
 shall receyue.

Now the great necessitie of prayer being suf-
 ficiently knowne that our mindes and hearts
 may bee the more prouoked and stirred thereun-
 to, let vs briefelie consider what wonderfull
 strength and power it hath to bring straunge
 and mightie thinges to passe. wee reade in the
 Exod. 17. booke of Exodus, that Iosua fighting agaynst
 the Amalakites, did conquer and ouercome the,
 not so much by vertue of his owne strength, as
 by the earnest and continuall prayer of Moses,
 who as long as he helde vp his handes to God,
 so long did Israell preuaile, but when hee faint-
 ed,

Concerning prayer.

ted, and let his hands downe, then did Amaleck and his people preuaile: In so much that Aron and Hur, being in the mount with him, were faine to stay vppon hye handes vntill the goinge downe of the Sunne, otherwise had the people of God that day beene vtterly discomfited and put to flight. Also we read in another place of Iosua him selfe, howe hee at the besieginge of Gibeon, making his humble petition to almighty God, caused the sunne and the moone to stay theyr course, and to stande styll in the midst of heauen for the space of a whole day, vntill such time the people were sufficiently auenged vpon their enemies.

Iosua, 10.

And was not Jehosapahs praier of great force and strength, when God at his request caused his enemies to fall out among themselues, and wilfully to destroy one another? Who can maruel inough at the effect & vertue of Elias prayer? Hee being a man subiect to affections as wee are, prayed to the Lord that it might not raine, and there fell no raine vppon the earth for the space of thre yeeres and sixe monthes. Againe he prayed that it might raine, and there fell great plentie, so that the earth brought forth her encrease most abundantly.

2, Par, 20

1, Reg 18

If were too long to tell of Iudith, Esther, Susanna, and of diuers other godly men and women, how greatly they preuailed in all their doings, by giuing their minds earnestly & deuoutly to prayer. Let it be sufficiēt at this time to conclude wth the sayings of Augustine & Chrysostome,

Aug, Ser,
26. de tem.
pore. Chri,
sup.

The first part of the Sermon

whereof the one calleth prayer the keye of heauen, the other playnely affirmeth, that there is nothing in all the worlde more stronger then a man that giueth himselfe to feruent prayer.

Nowe then dearely beloued, seeing prayer is so needefull a thing, & of so great strength before God, let vs, according as we are taught by the example of Christ and his Apostles, bee earnest and diligent in calling on the name of the Lord. Let vs neuer fainte, neuer slacke, neuer giue ouer, but let vs daily and howrlie, earely and late, in season, and out of season, bee occupied in Godly meditations and prayers.

What if wee obtaine not our petitions at the fyrst? yet let vs not be discouraged, but let vs continually crie and call bypon God: He wyll surely heare vs at length, if for no other cause, yet for verie importunities sake. Remember the parable of the vnrightheous iudge, and the poore widowe, how she by her importunate meanes caused him to doe her iustice againste her aduersarye, although otherwise hee feared neyther God nor man. Shall not God much more avenge his electe (sayth our Saviour Christ) which crye vnto hym day and nyght? Thus he taught his disciples, and in them all other true Christian men, to pray alwayes, and neuer to fainte or shrink. Remember also the example of the woman of Canaan, how she was reiecte of Christ, and called dogge, as one most vnworthy of any benefite at his handes, yet she gaue not ouer, but followed him styll, cwyng and

Luke. 17.

Mat. 15.

concerning prayer.

and calling vpon him to bee good and mercifull
vnto her daughter. And at length by verie im-
portunitie, she obtained her request. O let vs
learne by these examples, to be earnest and fer-
uent in prayer, assuring in our selues that what-
soeuer wee aske of God the ffather in the name
of his Sonne Christ, and according to his will
hee will vndoubtedly graunt it. He is trueth it
Iohn 16.
selfe, and as truly as he hath promised it, so trulie
will hee performe it. God for his great mercies
sake, so worke in vs by his holy spirit, & wee may
alwayes make our humble prayers vnto him,
as we ought to doe, and alwayes obtaine the
thing which wee aske, through Iesus Christ
our Lord, to whom with the ffather and
the holy Ghost, be all honour and
glorie, worlde without
ende, Amen.

P 3

The

The second part of the Homilie
concerning prayer.



In the first part of this Sermon, ye heard the great necessitie, and also the great force of deuoute and earnest prayer, declared and prooued vnto you, both by diuers weightie testimonies, and also sundrie good examples of holie Scripture. Nowe shall you learne whome you ought to call vpon, and to whom you ought alwayes to direct your prayers. Wee are euidently taught in Gods holie testament, that Almighty God is the onelie fountaine and wel spring of all goodnes, and that what soeuer wee haue in this worlde, wee receyue it onelie at his handes. To this effect serueth the place of Saint James: Euerie good and perfect gift, sayth hee, commeth from aboue, and procéedeth from the father of lights. To this effect also serueth the testimonie of Paule, in diuerse places of his Epistles, witnessing that the spirite of wisdome, & spirit of knowledge & reuelation, yea euerie good and heauenly gift, as faith, hope, charitie, grace and peace, commeth onely and solely of God. In consideration whereof, hee bursteth out into a sodaine passion, and sayth. O man, what thing hast thou which thou hast not receiued? Therefore whensoever we need or lacke any thing, pertainning either to the body or to y^e soule, it behoueth vs to ruine onely vnto God, who is the onelie giuer of all good thinges. Our Sauiour Christ in the Gospell teaching his disciples

Iacob. 1.

1. Cor. 4.

concerning prayer.

peis howe they should pray, sendeth them to the father in his name, saying, Verily, verily, I say vnto you, whatsoeuer ye aske the Father in my name, he will giue it vnto you. And in another place, when ye pray, praye after this sorte? Our father which art in heauen, &c. And dooth not God himselfe, by the mouth of his Prophete David, will and commaunde vs to call vppon hym? The Apostle wisheth grace and peace to all them that call on the name of the Lorde. and of his sonne Iesus Christ, as dooth also the Prophete Ioell, saying. And it shall come to passe, that whosoever shall call on the name of the Lord, shall be saued.

John, 19,
Math, 6,
Luke, 11,

Psal, 50,

Ioell, 20

Actes. 1

Thus then it is plaine by the infallible word of trueth and lyfe, that in all our necessities we must flye vnto God, direct our prayers vnto him call vpon his holy name, desire helpe at his handes, and at none others, whereof if ye will yet haue a further reason, marke that whych followeth. There are certayne conditions most requisite to bee founde in euery such a one that must be called vppon, which if they be not founde in him vnto whom we pray, then dooth our prayer auaille vs nothing, but is altogether in vaine.

The first is this, that hee to whome wee make our prayers, bee able to helpe vs. The seconde is, that hee will helpe vs. The thirde is, that he bee such a one as may heare our prayers. The fourth is, that he vnderstand better the we our selues what we lacke, & how far we

The second part of the Sermon

haue neede of helpe. If these thinges be to bee found in any other sauing only God, then may we lawfully call vpon some other besides God. But what man is so grosse, but he well vnderstandeth that these thinges are onely proper to hym which is omnipotent, and knoweth all thinges, euen the verie secretes of the heart, that is to say, onely and to God alone, wherof it followeth, that we must call neyther vpon Angell, nor yet vpon Saynt, but onely and solely vpon God, as S. Paul doth write: *How* shall men call vpon him in whom they haue not beleued? So y^e inuocation or prayer, may not be made without sayth in him on whome they call, but that wee must first beleue in him, before we can make our prayer vnto him, wherevpon wee must onely and solely pray vnto God. For to say that we shoulde beleue either in Angell or saint, or any other liuing creature, were mere horrible blasphemy against God and his holy word, neither ought this fancie to enter in to the heart of any Christian man, because wee are expressely taught in the worde of the Lorde onely to repose our faith in the blessed Trinity in whose onely name wee are also baptysed, according to the expresse commaundement of our Sauour Iesus Christ, in the last of saint Matthew.

Mat, 28.

De spi. &
lit, ca. 50.

But that the truth hereof may the better appeare, euen to them that bee most simple and vnlearned, let vs consider what prayer is. S. Augustine calleth it a lifting vp of the minde to God:

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God, that is to say, an humble and lowly pouring out of the heart of God. Isidorus saith that it is an affection of the heart, and not a labour of the lippes. So that by these places, true prayer doth consist not so much in the outward sound and voice of wordes, as in the inward groaning, and crying of the heart to God. Now then, is there any Angel, any Virgine, any Patriarke or Prophet among the dead, that can understand, or knowe the meaning of the heart: The Scripture saith, it is God that searcheth the heart and reins, and that he onely knoweth the heartes of the children of men. As for the Saintes, they haue so little knowledge of the secretes of the heart, that many of the ancient Fathers greatly doubt, whether they knowe any thinge at all, that is commonlye doone on earth. And albeit some thinke they do, yet Saynt Augustine a Doctour of great authoritie, and also antiquitie hath his opinion of the, & they knowe no more what we do on earth then we knowe what they do in heauen. For prooue whereof, he alleadgeth the words of Esay the Prophete, where it is sayde, Abraham is ignoraunte of vs, and Israell knoweth vs not. His minde therefore is this, not that we shoulde put any religion in worshipping of them, or prayinge vnto them: But that we shoulde honour them by followinge their vertuous and Godly life. For as hee witnesseth in another place the Martyres and holye men in times paste, were wont after their death to be

*De summa
bono, ca. 8.
lib. 3.*

*Psal, 7.
Apoca, 2.
Iere. 7,
2. Par, 6.*

*Li. de cu-
ra pro
mor, agen-
da, ca. 13.
De vera
reli. ca. 22*

*Li. 22, de
ciuit, dei.
cap 10.*

The second part of the Sermon
bee remembred , and named of the priest at dy-
uine seruice: but neuer to bee inuocated or called
vpon. And why so? because the Priest (sayth
he) is Godspriest, and not theirs: whereby he
is bounde to call vpon God , and not vpon
them.

John, 5. Thus you see, that the authoritie both of scrip-
ture, and also of Augustine , doth not permitte,
that we shoulde pray vnto them. ¶ That all men
would studiously read , and serch the scriptures,
then shoulde they not be drowned in ignorance,
but shoulde easlye perceiue the truth , as well
of his poynt of doctrine, as of all the rest . For
there doth the holye ghost plainly teache vs.
that Christ is our onely mediatour and inter-
cessour with God , and that we must not seke
and runne to another. If any man sinneth saith
1. Iohn. 2. Saynt Iohn , we haue an aduocate with the
1. Tim. 2. father , Iesus Christ the righteous , and hee
is the propitiation for our sinnes . Saynt Paule
Iohn 14. also saith , There is one God , and one media-
tour betwene God and man , euen the man
Iesus Christ . Whereunto agreeth the testimo-
Ibitem. nie of our Sauour himselte , witnessing that
no man cometh to the Father , but onely by
Iohn, 10. him, who is the way: the truth, the life, yea and
the onely doore whereby we must enter into the
Math. 16. kingedome of heauen , because God is pleased
in no other but in him. For which cause also he
Math. 11. cryeth , and calleth vnto vs that we should come
vnto him, saying? Come vnto me, all ye that la-
bour and bee heauie laden , and I shall refreshe
you.

concerning prayer.

you. Would Christ haue vs so necessarily come vnto him? And shall we most vnthankfullie leaue him, and runne vnto other? This is euen that which GOD so greatly complaineth of by his Prophet Ieremie, saying, My people haue committed two great offences, they haue forsaken mee the fountaine of the waters of life: and haue digged to themselves broken pits that can holde no water. Is not that man thinke you vnwise that will runne for water to a little brooke, when hee may as well goe to the head spring? Euen so may his wisdom bee iustlie suspected, that will flee vnto Saintes in time of necessitie, when he may boldly and without feare declare his griefe, and direct his prayer vnto the Lord himselfe. If God were straunge or daungerous to be talked withall, then might wee iustlie drawe backe and seeke to some other. But the Lorde is nigh vnto all them Psal 144. that call vpon him in fayth and trueth, and the praier of the humble and meeke hath alwayes pleased him. What if we bee sinners, Iudith. 9. shall we not therefore pray vnto God? Or shall wee dispayre to obtayne anie thing at his handes? Why did Christ then teache vs to aske forgiuenesse of our sinnes, saying. And forgiue vs our trespasses, as wee forgiue them that trespass agaynst vs? Shall wee thinke that the Saintes are more mercifull in hearing Sinners, then God? Dauid sayeth, that the Lorde is full of compassion and mercie, slowe to anger, and of great kindnesse. Saint Psal. 103. Paule

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Ephc. 2.

Esa. 51.

*Amb sup.
ca. 1. Rom.*

Heb. 7.

Paul sayeth, that he is rich in mercie towarde all them that call vpon him. And he himselfe by the mouth of the Prophete Esay sayeth, For a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I haue hidde my face from thee, but with euerlasting mercie haue I had compassion vpon thee. Therefore the sinnes of anie man ought not to withhold him from praying vnto the Lorde his God. But if he bee truelie penitent and stedfast in sayth, let him assure himselfe that the Lord will be mercifull vnto him, and heare his prayers. O but I dare not (will some man say) trouble god at all times with my prayers. We see that in kings houses and courts of Princes, men cannot bee admitted, vnlesse they first vse the helpe and meane of some speciall noble man, to come vnto the speach of the king, and to obtaine the thing that they would haue. To this reason dooth Saint Ambrose answere verie well, writing vpon the first Chapter to the Romans. Therefore (sayth he) we vse to goe vnto the king by officers and noble men, because the king is a mortall man, and knoweth not to whome hee may commit the gouernment of the common welth. But to haue God our friend, from whome nothing is hid, we need not any helper, that should further vs with his good worde, but onely a deuout and godly minde. And if it be so, that wee need one to intreat for vs: why may we not content our selues wth that one mediator, which is at the

Concerning prayer.

the right hande of God the father, and there li-
ueth for euer to make intercession for vs? As the
blode of Christ did redeeme vs on the Crosse,
and cleanse vs from our sins: euen so it is now
able to saue all them that come vnto God by it.
For Christ sitting in heauen, hath an euerlast-
ing priesthooe, and alwayes prayeth to his
father for them that be penitent, obtayning by
vertue of his woundes, which are euermore in
the sight of God, not onely perfect remission of
our sins, but also all other necessaries that wee
lacke in this worlde, so that this onely media-
tour is sufficient in heauen, and needeth no o-
thers to helpe them. Now then doe wee pray
one for an other in this life, some men per-
chaunce will here demaunde? Forsooth we are
willed so to doe, by the expresse commaunde-
ment both of Christe and his disciples, to de-
clare therein aswell the faith that wee haue in
Christ, towardes God, as also the mutuall cha-
ritie that wee beare one towardes an other,
in that we pittie our brothers case and make
our humble petition to God for him. But that
we shoulde praye vnto Sayntes, neither haue
we any commaundement in all the Scripture
nor yet any example which wee may safely fol-
lowe. So that being done without authoritie
of Gods worde, it lacketh the ground of fayth
and therefore cannot be acceptable before God.
For whatsoeuer is not of faith, is sinne. And
the Apostle saith, that faith cometh by hea-
ring and hearing by the worde of God. Yet
thou

Math. 6.

Iacob. 5.

Col. 4.

1. Tim. 2.

Heb. 11.

Rom. 14.

Rom. 10.

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The first part of the Sermon
thou wilt object further , that the Sayntes in
heauen doe pray for vs , and that their prayer
proceedeth of an earnest charitie that they haue
towards their brethren on earth . Whereto
it may be well answered . First that no man
knoweth whether they doe praye for vs, or no.
And if any wil goe about to proue it by the
nature of charitie, concluding that because they
dyd praye for men on earth , therefore they doe
much more the same now in heauen : Then
may it be sayd by the same reason , that as ofte
as wee doe weepe on earth, they doe also weepe
in heauen , because while they liued in this
worlde, it is most certaine and sure they dyd so.
And for that place which is written in the Apo-
calyps, namely that the Angell dyd offer by the
prayers of the Sayntes vpon the golden alter:
it is properly meant, and ought properly to bee
vnderstood of those Saynts that are yet liuing
on earth, and not of them that are dead, other-
wise what neede were it that the Angell should
offer by their prayers, being now in heauen be-
fore the face of almightie God? But admittethe
Saynts doe pray for vs, yet doe we not knowe
howe , whether specially for them which call
vpon them , or else generally for all men wish-
ing well to euery man a lyke. If they pray speci-
ally for them which call vpon them , then it is
like they heare our prayers, and also knowe our
harts desire. Which thing to be false, it is allrea-
die proued bothe by the Scriptures, and also by
the authoritie of Augustine. Let vs not therefore
put

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put our trust or confidence in the Saintes, or Martyrs that bee dead. Let vs not call vpon them, or desire helpe at their handes: but let vs alwayes lift vp our hearts to God, in the name of his Deare sonne Christ, for whose sake as God hath promised to heare our prayer, so he will truely performe it. Inuocation is a thing proper vnto God, which if we attribute vnto Saints, it soundeth to their reproch, neither can they well beare it at our handes. When Paule had healed a certaine lame man, which was impotent in his fete, at Lystra, the people woulde haue done sacrifice to him and Barnabas: who renting their clothes, refused it, and exhorted them to worship the true God.

Acts 14.

Likewise in the Reuelation, when S. John fell before the Angels feete to worship him, the Angell would not permitte him to doe it, but commaunded him that hee shoulde worshippe God. Which examples declare vnto vs, that the Saintes and Angels in heauen, will not haue vs to doe anie honour vnto them, that is due and proper vnto God. Hee onelie is one Father, he onely is omnipotent, hee onely can helpe vs at all times, and in all places, hee suffereth the sunne to shine vpon the good and the bad, hee feedeth the young Rauens that crie vnto him, hee saueth both man and beast, hee will not that any one haire of our heade shall perish: but is alwayes readie to helpe and preserue all them that put their trust in him, according as

Apoc. 19

Eli. 55.

he

Chrysost. 6.
Hom. de
profectu.
Euang.

The second part of the Sermon
he hath promised, saying. Before they call, I will
answer, and whiles they speake, I will heare.
Let vs not therefore anie thing mistrust his
goodnesse, let vs not feare to come before the
throne of his mercie, let vs not seeke the aide and
helpe of saints, but let vs come boldly our selues,
nothing doubting but **G O D** for Christes
sake, in whome hee is well pleased, will heare
vs without a spokes man, and accomplish our
desire in all such thinges as shall bee agreeable
to his most holy will. So saith Chrysostome, an
auncient Doctour of the Church, and so must
we stedfastly beleue, not because he sayth it, but
much more because it is the doctrine of our Sa-
uiour Christ himselfe, who hath promised that
if we pray to the Father in his name, we shall
certainlie hee heard, both to the reliefe of our
necessities, and also to the saluation of our soules,
which he hath purchased vnto vs, not with gold
or siluer, but with his precious blood, shed once
for all vpon the Crosse.

To him therefore, with the Father and the
holy Ghost, thræ persons and one God, be all
honour, praise, and glorie for euer and euer. A-
men.

The

The third part of the Homilie

concerning prayer.



E were taught in the other part of this sermō, vnto whom ye ought to direct your prayers, in time of need and necessitie, that is to wit, not vnto Angels, or Saints, but vnto the eternall and euerliuing God, who because hee is mercifull, is alwaies readie to heare vs, when we call vpon him in true and perfect faith. And because he is omnipotent, he can easily performe and bring to passe the thing that we request to haue at his hands. To doubt of his power, it were a plaine point of infidelitie, and cleane against the doctrine of the holy Ghost, Psal. 5. which teacheth that he is all in all. And as touching his good will in this behalfe, we haue expresse testimonies in scripture, how that hee will helpe vs, and also deliuer vs, if we call vpon him in time of trouble. So that in both these respects, we ought rather to call vpon him then any other. Neither ought any man therefore to doubt to come boldly vnto God, because he is a sinner: Psal. 107. for the Lord (as the Prophete Dauid sayth) is gracious and mercifull, yea, his mercy and goodnesse endureth for euer. He that sent his owne sonne into the worlde to saue sinners, will he not also heare sinners, if with a true penitent heart and a stedfast faith they pray vnto him? Yes, if we acknowledge our sinnes, God is faythfull 1. Tim. 1 and lust to forgiue vs our sinnes, and to cleanse
vs

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1. Iohn. 1. vs from all vnrightheousnesse, as we are plainlie taught by the examples of Dauid, Peter, Mary Magdalene, the Publicane, and diuerse other. And whereas we must needes vse the helpe of some Mediator and Intercessor, let vs content our selues with him, that is the true and onely Mediator of the newe Testament, namelie, the Lorde and Sauour Jesus Christ. For as S. John saith, If any man sinne we haue an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sinnes. And Saint Paule in his first Epistle to Timothy, saith, There is one God, and one Mediator betwene God and man, even the man Jesus Christ, who gaue himself a ranfome for all men, to be a testimonie in due time.

Now after this doctrine established, you shall be instructed for what kind of things, and what kind of persons yee ought to make your prayers vnto God. It greatlie behooueth all men when they pray, to consider well and diligentlie with themselves what they aske and require at Gods handes, least if they desire that thing which they ought not, their petitions to be made boide, and of none effece. There came on a time vnto Agestlaus the king, a certaine importunate suter, who requested him in a matter earnestly, saying, Sir and it please your Grace, you did once promise mee. Truth, quoth the king, if it be iust that thou requirest, then I promised thee, otherwile I did onely speake it, and not promise it. The man woulde not bee so answered at the Kinges hand,

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hande, but still bing him more and more, said:
It becometh a king to perfourme the least
 worde he hath spoken, yea if hee shoulde onely
 becke with his head. So more saith the king,
 then it behoueth one that cometh to a king, to
 speake and aske those things which are righte-
 full and honest. Thus the king cast of this unre-
 sonable and importunate suter.

Now if so great consideration bee to bee had,
 when wee kneele before an earthly king: howe
 much more ought to be had, when we kneele
 before the heavenly king, who is onely dlighted
 with iustice and equitie, neither will admitte a-
 nie vaine, foolish, or vnjust petition? There-
 fore it shall bee good and profitable, throughly to
 consider and determine with our selues, what
 thinges wee may lawfully aske of God, without
 feare of repulse, and also what kinde of persons
 we are bounde to commend, vnto God in our
 daily prayers. Two thinges are cheifly to bee
 respected in euery good and godly mans prayer:
 his owne necessitie, and the glorie of Almighty
 GOD. Necessity belougeth either outward-
 lie to the bodie, or else inwardly to the soule.

Which part of man, because it is much more
 precious and excellent then the other, therefore
 wee ought first of all to craue suche thinges
 as properlie belouge to the saluation thereof: as
 the gyfte of repentaunce, the gyfte of fayth, the
 gyfte of charitie and good workes, remission
 and forgiuenesse of sinnes, patience in aduersi-
 tie, lowlinesse in prosperitie, and such other like
 frutes,

Galat. 6.

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fruites of the spirit, as hope, loue, ioy, peace, long suffering, gentlenes, goodnes, meeknes, and temperancie, which thinges God requireth of all them that professe themselves to bee his children, saying vnto them in this wise. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in

Math. 5.

Math. 6.

Heb. 13.

heauen. And in another place also he saith. Seek first the kingdome of God, and his righteousnes and then all other thinges shall be giuen vnto you. Wherewith he putteth vs in minde, that our chiefe and greatest care ought to bee for those thinges which pertain to the health and safeguard of the soule, because we haue heere (as the Apostle saith) no continuing citie, but doe seeke after another in the world to come.

Nowe when we haue sufficiently prayed for thinges belonging to the soule, then may wee lawfully and with safe conscience, pray also for our bodilie necessities, as meat, drink, cloathing, health of bodie, deliuerance out of prison, good lucke in our dayly affaires, and so forth, according as we shall haue neede. Whereof, what better example can wee desire to haue, then of Christe himselfe, who taught his disciples and all other Christian men; first to pray for heauenlie thinges, and afterwat for earthly thinges, as is to be seene in that prayer which he left vnto his Church, commonly called the Lordes prayer. In the third booke of kings and third Chapter it is written, that God appeared by night in a dreame vnto Salomon the king, saying. Aske

Math. 6.

Luke. 11.

of

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of mee whatsoeuer thou wilt, and I will giue it thee. Salomon made his humble prayer, and asked a wise and prudent heart, that might iudge and vnderstand what were good, & what were ill, what were godly, and what were vngodlie, what were righteous, and what were vnrigh- teous in the sight of the Lord.

It pleased God wonderously that he had asked this thing, And God said vnto him. Because thou hast requested this word, and hast not desired many dayes and long yeres vpon the earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but hast desired wisdom to sit in iudgement: Beholde, I haue done vnto thee according to thy wordes, I haue giuen thee a wise heart, full of knowledge & vnderstanding, so that there was neuer none like thee before time, nether shall be in time to come. Moreover, I haue, besides this, giuen thee that which thou hast not required, namely worldly wealth and riches, princely honour & glorie, so that thou shalt therein also passe all kinges that euer were. Note this example, how Salomon being put to his choise to aske of God, whatsoeuer he would, requested not vaine and transitorie things, but the high and heauenly treasures of wisdom, and that in so doing, he obtaineth as it were in recompence, both riches and honour. Wherein is giuen to vnderstande, that in our dayly prayers, we shoulde chiefe and principally aske those things which concerne the kingdom of God, and the saluation

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of our owne soules, nothing doubting but all other thinges shall (according to the promise of Christ) bee giuen vnto vs. But here we must take heede, that wee forget not the other ende whereof mention was made before, namely the glorie of God. Which vnlesse we minde, and set before our eyes in making our prayers, we may not looke to bee heard, or to receyue any thing of the Lorde. In the twentieth Chapter of Mattheu, the mother of the two sonnes of Zebede came vnto Iesus, worshipping him, and saying, Grant that my two sonnes may sit in thy kingdom, the one on the right hand, and the other at thy left hand. In this petition she did not respect the glorie of God, but plainly declareth the ambition and vaine glorie of her owne minde, for which cause shee was also most worthilie repelled, and rebuked at the Lordes hande. In like maner we read in the Acts, of one Simon Magus a Sorcerer, howe that hee perceyuing that through laying on of the Apostles hands the holie Ghost was giuen, offered them money, saying: Giue me also this power, that on whomsoever I lay my handes, hee may receyue the holie Ghost. In making this request, he sought not the honor and glorie of God, but his own priuate gaine and lucre, thinking to get great store of money by this feate, and therefore it was iustlie saide vnto him: Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money. By these (such) other examples we are taught, whensoever we make

A&8.

1. Cor. 10
Colof. 3

concerning prayer.

make our prayers vnto God, chiefe to respect the honour and glorie of his name. whereof Mat. 16. we haue this generall precept in the Apostle Luke 22. Saint Paule, whether ye eate or drinke, or what soeuer yee doe, looke that yee doe it to the glorie of God. which thing wee shall best of all doe if wee followe the example of our Saviour Christe, who praying that the bitter cuppe of death might passe from him, woulde not therein haue his owne will fulfilled, but referred the whole matter to the good will & pleasure of hys father.

And hitherto concerning those things, that we may lawfully and boldly aske of God.

Nowe it followeth, that wee declare what kinde of persons we are bounde in conscience to pray for. Saint Paule writing to Timothie, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soeuer they be. In which place he maketh mention by name of Kinges and Rulers which are in authoritie, putting vs thereby to know ledge howe greatly it concerneth the profite of the comon wealth, to pray diligently for y^e high- er powers. Neither is it without good cause, that he doeth so often in all his Epistles craue the prayers of Gods people for himselfe. For in so doing, hee declareth to the world, how expedient and needfull it is daylye to call vpon God for the ministers of his holy word and sacramentes, that they may haue the dore of vtterance opened vnto them, that they may truly vnderstand 1. Tim. 2.

The third part of the Sermon

the scriptures, that they may effectually preache the same vnto the people, and bringe forth the true fruites thereof, to the example of all other.

Actes. 14. After this sort did the congregation continually pray for Peter at Jerusalem, and for Paul among the Gentiles, to the great increase and furtherance of Christes Gospel. And if we, following their good example heerein, will studie to doe the like, doubtles it cannot be expressed, how greatly wee both shall helpe our selues, and also please God.

To discourse or runne through all degrees of persons, it were too long. Therefore ye shall briefly take this one conclusion for all: Whomsoever we are bounde by expresse commaundement to loue for those also we are bounde in conscience to pray. But we are bounde by expresse commaundement to loue all men as our selues: therefore we are also bounde to praye for all men, euen as well as if it were for our selues, notwithstanding wee knowe them to bee our extreeme & deadly enemies, forso doeth our Saviour Christe plainly teache vs in his Gospel, saying, Love your enemies, blesse them that curse you, do good to them that hate you, & pray for them that persecute you, that ye may be the children of your father which is in heauen. And as he taught his Disciples, so did he practise himselfe in his life time, praying for his enemies vpon the crosse, and desiring his father to forgiue them, because they knew not what they did: As did also that holy and blessed martyr Stephen, when he was cruci-

concerning prayer.

cruelly stoned to death of the stubboine and stiff-necked Jewes: to the example of all them that will truly & vnfainedly follow their Lord and maister Christ in his miserable and mortall life.

Now to in treat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherin, if we will cleave onlie vnto the worde of God, then must wee needes graunt, that wee haue no commaundement so to do. For the Scripture doth acknowledge but two places after this life. The one proper to the elect & blessed of God, the othor to the reprobate and damned soules, as may bee well gathered, be the Parable of Lazarus and the riche man, which place S. Augustine expounding, sayeth in this wise: that which Abraham speaketh vnto the riche man in Lukes Gospell, namelye that the iust cannot goe into those places where the wicked are tormented: what other thinges doth it signify, but only this, that the iust, by reason of gods iudgement, which may not be reuoked, can shew no deede of mercy in helping them which after this life are cast into prison, vntill they pay the vttermost farthing. These wordes as they confound the opinion of helping the dead by prayer, so they doe cleane confute and take away the vaine errour of Purgatorie, which is groundes vpon this saying of the gospell: Thou shalt not depart thence, vntill thou hast paid the vttermost farthing. Now doth S. Augustin say that those men which are cast into prison after this life, on that condition, may in no wise bee holpen,

Luke. 16,

Lib. 2, E-
uange. qua
1, cap 38.

The third part of the Sermon

holpen, though we woulde helpe them neuer so much. And why? Because the sentence of God is vncchangeable, and cannot bee reuoked againe. Therefore let vs not deceiue our selues, thinking that either wee may helpe other, or other may helpe vs by their good and charitable prayers in time to come. For as the Preacher saith: When the tree falleth, whether it be toward the South or toward the North, in what place soeuer the tree falleth, there it lyeth: meaning thereby, that euery mortall man dieth either in the state of saluation or damnation, according as the words of the Euangelist John doe also plainely import, saying: He that beleueth on the sonne of God, hath eternall life: But hee that beleueth not on the sonne, shall neuer see life, but the wrath of God abideth vpon him. Where is then the third place which they call Purgatorie: or where shall our prayers helpe and profite the dead? S. Augustine doth only acknowledge two places after this life, heauen & hell. As for the third place he doth plainely denie that there is any suche to be founde in all the Scripture. Chrysostome likewise is of this minde, that vnlesse wee walke away our sinnes in this present worlde, we shall finde no comfort afterwarde. And Saint Ciprian saith, that after death, repentance and sorowe of paine shalbe without fruite, weeping also shall be in vaine, and prayer shall bee to no purpose. Therefore he counsaileth all men to make provision for them selues while they may, because whē they are once departed out of this life, there is

Eccle. 11

Iohn. 3.

Lib. 5 Hy-
pugno.

Chryso in

Heb. 2.

Hom. 5.

Cypran

cent, De-

metriam

Concerning prayer.

is no place for repentaunce, nor yet for satisfaccion.

Let these and such other places be sufficient to take away the grosse error of Purgatorie out of our heads, neither let vs dreame any more that the soules of y^e dead are any thing at all holpen by our prayers: But as the Scripture teacheth vs, let vs thinke that the soule of man passing out of the bodie, goeth straightwayes either to heauen, or else to hell, whereof the one needeth no prayer, and the other is without redemption. The onely Purgatorie wherein wee must trust to be saued, is the death and blood of Christ, which if wee apprehend with a true and stedfast faith, it purgeth and cleanseth vs from all our sinnes, euen as well as if he were now hanging vpon the crosse. The blood of Christ, saith Saint John, hath cleansed vs from all sinne, The blood 1. Iohn. 1 of Christ, saith Saint Paule, hath purged our consciences from dead workes, to serue the li- Heb. 9. uing God. Also in another place hee saith, Wee Heb. 10. be sanctified and made holy by the offering vp of the bodie of Iesus Christ done once for all. Ibidem. **Bea** hee addeth more, saying, With the one oblation of his blessed bodie and precious blood, hee hath made perfect for euer and euer all them that are sanctified. This then is that Purgatorie, wherein all Christian men put their whole trust and confidence, nothing doubting, but if they truely repent them of their sinnes, and die in the perfect faith, y^e then they shall forthwith passe fro death to life. If this kind of purgatio wil not serue the,
let

The third part of the Sermon

John 2.

let them neuer hope to be released by other mens
praiers, though they should continue therein vn-
to the worlds ende. He that cannot be saued by
fayth in Christes blood, how shall he looke to bee
deliuered by mans intercessions? Hath God
more respect to man on earth, then hee hath to
Christ in heaue? If any man sin (saith S. John)
we haue an aduocate with the Father, euen Je-
sus Christ the righteous, and he is the propitia-
tion for our sinne. But we must take hærde that
we call vpon this aduocate while we haue space
giuen vs in this life, least when we are once
dead, there bee no hope of saluation left vnto vs.
For as euery man slepeth with his owne cause,
so euerie man shall rise againe with his owne
cause. And looke in what state he dieth, in the
same state he shall be also iudged, whether it be
to saluation or damnation. Let vs not therefore
dreaime either of Purpatorie, or of prayer for the
soules of them that bee dead: but let vs earnest-
lie and diligentlie, pray for them which are ex-
pressely commaunded in holie Scripture, name-
lie for Kings and Rulers, for ministers of Gods
holie worde and Sacraments, for the Saints
of this worlde, otherwise called the faithfull: to
bee short, for all men lyuing, bee they neuer so
great enemies to God & his people, as Jewes,
Turkes, Pagans, Infidels, Heretikes, &c.
Then shall wee truly fulfill the commande-
ment of God in that behalfe, and plainly declare
our selues to be the true children of our heavenly
Father, which suffereth the Sun to shine vppon
the

Concerning prayer.

the good and the bad, and the rayne to fall vpon
the iust and the vniust: For which and all other
benefits most abundantly bestowed vpon man-
kind from the beginning, let vs giue him hartie
thankes, as wee are most bound, and praise hys
name for euer and euer. Amen.

An Homilie of the place

and time of praier.



GOD through his almighty power
wisdoine, and godlines, created in
the beginning, heauen and earth,
the Sunne, the Moone & Starres
the foules of the aire, the beastes of
the earth, the fishes of the Sea, and all other
creatures, for the vse and commoditie of man,
whome also hee had created to his own Image
and likenes, and giuen him the vse and gouern-
ment ouer them all, to the ende hee shoulde vse
them in such sort as he had giuen him in charge
and commandement, and also that he should de-
clare himselfe thankfull and kinde for all those
benefites, so liberally and graciously bestowed
vpon him, vtterly without any Deseruing on his
behalle. And although we ought at al times, and
in all places, to haue in remembraunce, and to
bee thankfull to our gracious Lorde, according
as it is written, I will magnifie the Lorde at al

times.

Psal. 33

The first part of the Sermon

PLal 102.

times. And againe, wheresoeuer the Lorde
beareth rule, O my soule praise the Lorde: Yet
it appeareth to be Gods good will and pleasure
that we should at speciall times, and in seuerall
places, gather our selues together, to the in-
tent his name might bee renowned, and his
glorie set forth in the congregation and assem-
bly of his Saintes. As concerning y^e time which
almightie God hath appoynted his people to as-
semble together solemnely, it doeth appeare by
the fourth commaundemēt of God: Remember
saith God, that thou keepe holy the Sabbath
day. Upon the which day, as is plaine in the
Actes of the Apostles, the people accustomed
resorted together and heard diligently the lawe
and the Prophetes read amongst them. And al-
beit this commandement of God doth not binde
Christian people so straightly to obserue & keepe
the vtter ceremonies of the Sabbath day, as it
was giuen vnto the Iewes, as touching the for-
bearing of worke and labor in time of great ne-
cessitie, and as touching the precise keeping of
the seuenth day, after the manner of the Iewes.
For we keepe now the first day, whiche is our
Sunday, and make that our Sabbath, that is
our day of rest, in the honour of our Saviour
Christe, who as vpon that day rose from death,
conquering the same most triumphantly: Yet
notwithstanding, whatsoeuer is founde in the
commandement appertaining to the lawe of na-
ture, as a thing most godly, most iust, and need-
full for the setting forth of Gods glorie, it ought
to

Actes 13.

of the time and place of prayer.

to be retained and kept of all good christian people. And therefore by this commaundement, we ought to haue a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull and needfull workes. For like as it appeareth by this commaundement, that no man in sixe dayes ought to bee slothfull or idle, but diligently to labour in that state wherein God hath set him: Euen so, God hath giuen expresse charge to all men, & vpon the Sabbath day, which is now our Sunday, they should cease from all weekly & workaday labour, to the intent, that like as God himselfe wrought sixe dayes, and rested the seuenth, and blessed, and sanctified it, and consecrated it to quietnes and rest from labour: euen so, Gods obedient people should vse the Sunday holily, & rest from their dayly and common businesse, and also giue themselues wholly to heauenly exercises of Gods true religion and seruice. So that God doth not onely commaund the obseruation of this holy day, but also by his owne example doth stir and prouoke vs to the diligent keeping of the same. Good naturall children will not only become obedient to the commaundement of their parents, but also haue a diligent eye to their doings, and gladly follow the same. So, if wee will be the children of our heauenly father, we must be carefull to keepe the Christian Sabbath day, which is the Sunday, not onely for that it is gods expresse commaundement, but also to declare our selues to be louing children, in following the example of our gracious Lord and father.

Thus

The first part of the Sermon

Thus it may plainly appeare, that Gods will and commaundement was to haue a solempne time and standing day in the weeke, wherein the people shoulde come together, and haue in remembraunce his wonderfull benefites, and to render him thanks for them as appertaineth to louing, kinde, and obedient people. This example and commaundement of God, the godly christian people began to follow immediately after the ascension of our Lord Christ, and began to chosse them a standing day of the weeke to come together in: Not the seuenth day, which the Jewes kept: but the Lordes day, the day of the Lords resurrection, the day after the seuenth day which is the first of the weeke. Of which day, mention is made of Saint Paule on this wise.

1. Cor. 15. In the first day of the Sabbath, let euerie man lay by what he thinketh good: meaning for the poore. By the first day of the Sabbath is meant our Sunday, which is the first day after the Jewes seuenth day. And in the Apocalipsit is more plain, where Saint Iohn saith, I was in the Spirit vpon the Sunday. Sithence which time Gods people hath alwayes in all ages, without any gainsaying, vsed to come together vpon the Sunday, to celebrate and honour the Lords blessed name, and carefully to keepe that day in holie rest and quietnesse, both man, woman, childe, seruant, and stranger. For the transgression and breach of which day, God hath declared himselfe to bee much greeued, as it may appeare by him, who for gathering of sticks on the

of the place and time of prayer.

the Sabbath day was stoned to death. But alas, all these notwithstanding, it is lamentable to see the wicked boldnesse of those that will be counted Gods people, who passe nothing at all of keeping and hallowing the Sunday. And these people are of two sortes. The one sort if they haue any businesse to doe, though there be no extreame neede, they must not spare for the sunday, they must ride and iourney on the sunday, they must driue and carrie on the sunday, they must roboe and ferrie on the sunday, they muste buy and sell on the sunday, they must keepe markets and fayres on the Sunday: finally, they vse all dayes alike, worke dayes & holy dayes are all one. The other sort yet is worse. For although they will not trauaile nor labour on the sunday as they doe on the weeke day, yet they will not rest in holinesse, as God commaundeth: but they rest in vngodlinesse and in filthinesse, prancing in their pride, prancing and pricking, pointing and painting themselves to bee gorgeous and gay: they rest in excesse and superfluitie, in gluttonie and drunkennesse, like rattes and swine: they rest in brawling and railing, in quarrelling and fighting: they rest in wantonnesse, in toyish talking, in filthie fleshlinesse, so that it dooth too euidently appeare that God is more dishonoured, and the Diuell better serued on the sunday, then vpon all the dayes in the weeke besides. And I assure you, the beastes which are commaunded to rest on the Sunday, honour God better then this kinde of people:

R

for

Num. 17,

The first part of the Sermon

for they offende not God, they breake not their holie day. Wherefore O ye people of God, lay your handes vpon your hearts, repent and amend this grauous and daungerous wickednesse, stande in awe of the commaundement of God, gladly follow the example of God himselfe, be not disobedient to the godly order of Christs Church, vsed and kept from the Apostles time, vntill this day? Feare the displeasure and iniur plagues of almightie God, if ye be negligent and forbear not labouring and trauailing on the Sabbath day or Sunday, and do not resort together to celebrate and magnifie Gods blessed name, in quiet holinesse and godly reuerence.

Now concerning the place where the people of GOD ought to resort together, and where especially they ought to celebrate and sanctifie the Sabbath day, that is the Sunday, the day of holy rest: That place is called Gods temple or the Church, because the companie and congregation of Gods people (which is properly called the Church) doth there assemble themselves on the dayes appoynted for such assemblies and meetings. And forasmuch as almighty GOD hath appointed a speciall time to be honoured in, is very meete, godly, and also necessarie, y there should bee a place appointed where these people should meete and resort, to serue their gracious God, and mercifull father: truth it is, the holy Patriarks for a great number of yeres had neither temple nor Church to resort vnto. The cause was they were not stayed in
any

of the place and time of prayer.

any place, but were in a continual peregrination and wandering, that they could not conveniently build any Church. But so soone as God had deliuered his people from their enemies, and set them in some liberty in the wilderness, he set them by a costly and a curious tabernacle, which was as it were the parish church, a place to resorte vnto of the whole multitude, a place to haue his sacrifices made in, and of her obseruances, and rites to be vsed in. Furthermore, after that God accordinge to the trueth of hys promise, had placed and quietly settled his people in the lande of Canaan now called Iurye, he commaunded a great magnificent Temple to be builded by king Salomon, as seldome the lyke hath bene seene, a temple so decked and adorned, so gorgeously garnished, as was meete and expedient for people of that time, whiche would bee allured and stirred with nothinge so much as with such outwarde goodlye gaye thinges. This was now the temple of God, endued also with many gyftes and sundrie promyses. This was the parish church, and the mother Church of all Iurye. Here was God honored and serued. Hether was the whole Realme of all the Israelites bounde to come at thre solemne feasts in y^e yeare, to serue their Lord God here. But let vs proceed further. In the time of Christ & his apostles, there was yet no Temples nor Churches for Christian men. For why? they were alwaies for y^e most part in persecutiō, vexatiō, & trouble, so y^e there coulde bee no liberty nor

The first part of the Sermon
tience obtained for that purpose . Yet God de-
lighted much that they should often resort toge-
ther in one place, and therefore after his ascension
they remayned together in an upper chamber,
sometime they entred into the temple: sometime
into the synagoges , sometime they were in pri-
son , sometimes in their houses , sometimes in
the feldes &c . And this continued so long till
the faith of Christe Iesus began to multiply in
a great part of the worlde. Nowe when diuers
kingdomes were established in Gods true religi-
on, and God had giuen them peace and quiet-
nes: then began kinges noble men , and the peo-
ple also, stirred vpp with a godly zeale and fer-
uentnesse, to builde vp Temples and Churches,
whither the people might resort the better to
doe their duety towardes God and to keepe
holy their sabboth day, the day of rest . And to
these temples haue the Christians customably
bled to resort from time to time, as vnto meete
places where they might with common con-
sent praise and magnifie Gods name, yea ding
him thanks , for the benefites that hee dayly
powreth vpon them, both mercifull and aboun-
dantly , where they might also heare his holpe
worde read, expounded, and preached syncretely
and receiue his holy sacramentes ministred vnto
them duely and purely . True it is that the
chafe and speciall temples of God, wherein he
hath greatest pleasure, and most delighteth to
dwell, are the bodies and mindes of true Chri-
stians, & the chosen people of God, according to
the

of the place and time of prayer.

the doctrine of holie Scriptures, Declared by
S. Paule. Know ye not (saith he) that ye be the
temple of God, and that the spirit of God doth
dwell in you? The temple of God is holy which
ye are. 1. Cor. 3.

And againe in the same Epistle: Know ye not y
your body is the temple of y holy ghost dwelling
in you, whom you haue giuen you of God, & that
ye bee not your owne? Yet this notwithstanding,
God doth allowe the materiall Temple
made with lime and stone (so ofte as his people
come together into it, to praise his holie name)
to bee his house, and the place where hee hath
promised to be present, and where hee will heare
the prayers of them that call vpon him. The
which thing both Christ and his Apostles, with
all the rest of the holie fathers, Doe sufficientlie
declare by this: That albeit they certainenlie
knewe that their prayers were heard in what
place soeuer they made them, though it were
in caues, in woods, and in deserts, yet (so oft
as they coulde conueniently) they resorted to the
materiall Temples, there with the rest of the
congregation to ioyne in prayer & true worship. 1. Cor. 6.

Wherefore (dearely beloued) you that professe
your selues to bee Christians, and glorie in that
name, disdaine not to followe the example
of your Master Christ, whose schollers you say
you bee, shew you to bee like them whose schole
mates you take vpon you to bee, that is, the A-
postles & disciples of Christ. Lift vp pure hands
with cleane hearts, in all places, & at all times.

The first part of the Sermon

But doe the same in the temples and Churches
vpon the sabboth dayes also. Our godly prede-
cessours, and the auncient fathers of the primi-
tiue Church, spared not their goddes to build
Churches, no they spared not theyr liues in
time of persecution, and to hazarde their blood,
that they might assemble themselves together
in Churches. And shall we spare a little labour
to come to churches? Shall neither their exam-
ple, nor our duetie, nor the commodities (that
thereby should come vnto vs) moue vs? If wee
will declare our selues to haue the feare of God
if wee will shewe our selues true Christians, if
we will bee the followers of Christ our maister,
and of those godlie fathers that haue liued be-
fore vs, and now haue receyued the reward of
true and faythfull Christians, wee must both
willinglie, earnestlie, and reuerentlie come vnto
the materiall Churches and Temples to pray,
as vnto fitte places appoynted for that vse, and
that vpon the sabboth day, as at most couenient
time for Gods people, to cease from bodilie and
worldly businesse, to giue themselves to holie
rest, and godlie contemplation pertayning to
the seruice of almightie God: wherby we may
reconcile our selues to God, be partakers of his
reuerent Sacraments, and be deuoute hearers
of his holie worde, so to bee established in fayth
to Godwarde, in hope against all aduersitie,
and in charitie towards our neighbours. And
thus running our course as good Christian
people, wee may at the last attaine the reward
of

of the place and time of prayer.

of our lasting glorie, through the merites of our
saviour Iesus Christ, to whom with the father
and the holy ghost, be all honour and glorie. *A-*
men.

The second part of the Homilie
of the place and time of prayer.



I hath bene declared vnto you
(good Christian people) in the for-
mer Sermon read vnto you at
what time and into what place ye
shall come together to praise God.

Nowe I intende to set before your eyes, firste
how zealous & desirous ye ought to be to come
to your Church. Secondly, howe sore God is
greeued with them that doo dispise or little re-
gard to come to the Church vpon the holy rest-
full day. It may well appeare by the Scriptu-
res, that many of the godly Israelites, beinge
nowe in captiuitie for their sinnes amonge the
Babylonians, full often wished and desired to
bee againe at Hierusalem: And at their returne,
through Gods goodnes (though many of the
people were negligent) yet the fathers were
maruelous deuoute to builde by the Temple;
that Gods people might repair thether, to ho-
nour him. And king Dauid when he was a
banished man out of his countrey, out of Hieru-
salem the holy cite, from his sanctuary, from the

The second part of the Sermon

holy place, and from the tabernacle of God: what desyre, what feruentnes was in him toward that holy place: what wishinges & prayers made he to God to be a dweller in the house of the Lord: One thing (saith he) haue I asked of the Lorde, and this will I still craue, that I
 Psalm. 19 may resort to haue my dwelling in the house of the Lorde, so long as I liue. Againe, Oh how
 Psal. 121. I loyed when I hearde these wordes. Wee shall goe into the Lordes house. And in other places of the Psalmes hee declareth for what intent and purpose hee hath such a feruent desire to enter into the temple and church of the Lord: I will fall downe (saith he) and worship in the
 Psalm 63 holy temple of the Lord. Againe, I haue appeared in the holy place, that I might beholde thy
 Psalm. 21 might and power, that I might beholde thy glory and magnificence. Finally he saith: I will shewe forth thy name to my brethren, I will praise thee in the midst of the congregation.
 Why then had Dauid such an earnest desire to the house of God? First because there he woulde worship and honour God. Secondly there hee woulde haue a contemplation and a sight of the power and glorie of God. Thirdly, there hee woulde praise the name of God, with all the congregatio and companie of the people. These considerations of this blessed prophete of God, ought to stirre vp and kindle in vs the lyke earnest desire to resort to the Church, especiallye vpon the holy restfull dayes, there to doo our dueties and to serue God, there to call to remembrance

of the place and time of prayer.

membrance howe God euen of his more mer-
cy, and for the glorie of his name sake, worketh
mightily to conserue vs in health, wealth, and
godlinesse, and mightily preserveth vs from
the assaultes and rages of our fierce and cruell
enemies, and there ioyfullie in the number of
his faithfull people to praise and magnifye the
Lordes holy name. Set before your eyes also
that auncient father Simeon, of whome the
Scripture speaketh thus, to hys great com-
mendation, and an encouragement for vs to do
the lyke: There was a man at Hierusalem na-
med Simeon, a iust man, fearing God, he came
by the spirite of God into the Temple, and was
told by some that he should not die before hee
saw the anointed of the Lord. In the Tem-
ple his promise was fulfilled, in the Temple he
saw Christ and took him in his armes, in the
Temple hee braste out into the mighty praise of
God his Lorde. Anna a Prophetesse, and old
widow, departed not out of the temple, ge-
ning her selfe to prayer and fastinge daye and
night: And she, coming about the same time
was likewise inspired, and confessed, and
spake of the Lorde, to all them that looked for
the redemption of Israel. This blessed man,
and this blessed woman, were not disappoint-
ed of wonderfull fruite, commoditie and com-
forte, which God sente them, by their dy-
ligente resortinge to Gods holy Temple. Now
ye shall heare howe graciously G O D hath
bene offended with his people, for that they
passed

Luke, 2,

Anna.

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The second part of the Sermon
passed so little vpon his holy Temple, and fowl-
lie either dispised or abused the same. Which
thing may plainely appeare by the notable
plagues and punishments which God hath
layde vpon his people, especially in this, that he
sinned by their aduersaries; horrible to beate
downe, and utterly to destroy his holy Temple
with a perpetuall desolation. Alas, howe ma-
nie Churches, Countries, and kingdomes of
Christian people, haue of late yeares bene pluck-
ed downe, overrun, and left waste, with grie-
uous and intollerable tyrannie and crueltie of
the enemye of our Lord Christ, the great Turke,
who hath so vniuersally scourged the Christi-
ans, that neuer the like was heard of or reade of.
About thirtie yeeres past, the great Turke had
ouercome, conquered, and brought into his do-
minion and subiection, twenty Christian king-
domes, turning away the people from the fayth
of Christ, poysoning them with the diuillish re-
ligion of wicked Mahomet, and either destroy-
ing their Churches utterly, or filthily abusing
them with their wicked and detestable er-
rors. And now this great Turke, this bitter
and sharpe scourge of Gods vengeance, is e-
uen at hande in this parte of Christendome, in
Europe, at the borders of Italie, at the borders
of Germanie, greedily gaping to deuoure vs, to
overrun our countrie, to destroy our Churches
also, vnlesse we repent our sinfull life, and re-
sorte more diligently to the Church to honour
God, to learne his blessed will and to fulfill the
same.

of the place and time of prayer.

same.

The Jewes in their time provoked iustly the vengeance of God, for that partly they abused his holy Temple with the detestable idolatrie of the heathen, and superstitious vanities of their owne inventions contrarie to Gods commandement, partly they resorted vnto it as hypocrites, spotted, imbrewed, and fouly defiled with all kinde of wickednesse and sinfull life, partlie manie of them passed little vppon the holy Temple, and forced not whether they came thither or no. And haue not the Christians of late dayes, and euen in our dayes also, in like manner provoked the displeasure and indignation of Almighty God? partly because they haue prophaned and defiled the Churches with heathenish and Jewish abuses, with Images and Idolles, with numbers of Alters, too too superstitiouslie and intollerable abused, with grosse abusing and filthie corrupting of the Lordes holie Supper, the blessed Sacrament of his bodie and blood, with an infinite number of toyes and trifles of their owne devices, to make a goodlie outward shewe and to deface the homely, simple, and sincere religion of Christ Iesus, partly they resort to the Church like hypocrites, full of all iniquitie and sinfull life, hauing a baine and dangerous fanisie and perswasion, that if they come to the Church, besprinkle them with holy water: heare a masse and be blessed with the chalice, though they vnderstand not one worde of the whole seruice, nor

feele

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The second part of the Sermon

feele one motion of repentance in their hearts
allis well, all is sure. Fie vpon such mocking
and blaspheming of Gods holie ordinaunce,
Churches were made for an other purpose, that
is, to resort thither, and to serue GOD truelie,
there to learne his blessed will, there to call vpon
his mightie name, there to vse the holie Sa-
craments, there to trauaile how to bee in chari-
tie with thy neighbour, there to haue thy poore
and needie neighbour in remembraunce, from
thence to depart better and more godlie then
thou camest thither. Finally, Gods vengeance
hath bene, and is dayly prouoked, because much
wicked people passe nothing to resorte to the
Church, either for that they are so sore blinded
that they vnderstand nothing of God and god-
linesse, and care not with diuelish example to of-
fende theyr neighbours, or else for that they see
the Church altogether scoured of such gay ga-
sing sightes, as theyr grosse phantasie was
greatly delighted with, because they see the false
religion abandoned, and the true restored, which
saumeth an vnsauerie thing to their vnsauerie
taste, as may appeare by this that a woman
sayde to her neighbour: Alas Gossip, what shall
we now doe at Church, since all the Saints are
taken away, since all the goodlie sightes wee
were wont to haue, are gone, since wee can-
not heare the like pyping, singing, chaunting,
and playing vpon the Organnes that wee
could before. But (dearely beloued) wee ought
greatlie to reioyce and giue God thanks, that
our

of the place and time of prayer.

our Churches are Delivered of all those things which displeased God so sore, and synfullie defiled his holy house and his place of prayer, for the which he hath iustly destroyed many nations, according to the saying of Sainte Paule: If any man defile the Temple of God, God will destroy him. And this ought we greatly to praise God for, that such superstitious and Idolatrous manners as were utterly nought and defaced Gods glorie, are utterly abolished: as they most iustly deserued: and yet those things that eyther God was honoured with, or his people edified, are decentlie deteyned, and in our Churches commonly practised. But now forasmuch as ye perceiue it is Gods determinate pleasure yee shoulde resorte vnto your Churches vppon the day of holy rest, seeing ye here what displeasure God conceiueth, what plagues hee p'iozeth vpon his disobedient people, seeing ye vnderstand what blessings of God are giuen, what heauenly commodities come to suche people as desirously and zealously vse to resorte vnto their Churches, seeinge also yee are now freendely bidden and ioyntly called. be ware that ye slacke not your dutie, take heede that you suffer nothinge to let you heereafter to come to the Church at such tymes as you are ordynarilye appoynted and commaunded. Our Sauour Christ telleth in a Parable, that a great Supper was prepared, guests were bidden, many excused themselves and would not come: I tell you saith Christ

1. Cor. 3.

Luke. 4.

The second part of the Sermon

Christ none of them that were called shall taste of my supper. This great Supper, is the true religion of almighty GOD, where with hee will be worshipped in the due receiving of his Sacramentes, and sincere preaching and hearing of his holy worde and practising the same by godly conuersation. This faith is now prepared in Gods banquetting house the Church, you are thereunto called and ioyntly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was vnto them. Nowe come therefore (dearely beloved) without delay, and cheerefully enter into gods feasting house, and become partakers of the benefites provided and prepared for you. But see that you come thither with your holy day garment, not like hypocrites, not of a custome and for manners sake, not with loose countenance as though ye had rather not come then come, if ye were at your libertie. For GOD hateth and punisheth such counterfaine hypocrites, as appereth by Christes former parable, My freend (sayth GOD) howe comest thou in without a wedding garment? And therefore commaunded his seruantes to binde him hande and foot, and to cast him into vtter darkenesse, where shalbe weeping, and wailing, and gnashing of teeth. To the intent ye may auoide the like danger at Gods hande, come to the Church on the holy day, and come in your holy day garment, that is to say, come with a cheareful and a godly minde, come to seeke Gods glorie, and to be

of the place and time of prayer.

be thankfull vnto him, come to be at one with thy neighbour, and to enter in friendship and charitie with him. Consider that all thy dooings stinke before the face of God, if thou be not in charitie with thy neighbour. Come with an heart sifted and cleansed from worldly and carnall affections and desires, shake off all vaine thoughtes which may hinder thee from Gods true seruice. The bird when she will flie, shaketh her wings: Shake and prepare thy selfe to flie higher then all the birdes of the ayre, that after thy dutie duely done in this earthly temple and church, thou maist flie vp, and bee receyued into the glorious Temple of God in heauen through Christ Iesus our Lorde, to whome with the father and the holie Ghost, be all glorie and honour. Amen.

An

An Homily whercin is declared that

Comon prayer and Sacraments, ought to be
ministred in a tongue that is vnderstan-
ded of the hearers.



Among the manifold exercises of
Gods people (Deare Christians)
there is none more necessarie
for alle states, and at all tymes,
thyn is publique prayer, and the
due vse of Sacraments. For in
the fyrst, wee begge at Gods handes all such
thinges as otherwise wee cannot obtaine. And
in the other, he imbraceth vs. And offereth him-
selfe to bee imbraced of vs. Knowing there-
fore that these two exercises are so necessarie
for vs, let vs not thinke it vnnecessary to consider,
first what prayer is, and what a Sacrament is,
and then howe manie sortes of prayer there
bee, and how manie Sacraments, so shall we
the better vnderstand howe to vse them aright.

*August. de
spiritu &
anima.*

*August.
lib. 2 con-
tra aduer-
sarios le-
gis & pro-
phet.*

To knowe what they bee, Saint Augustine
teacheth in his booke entituled, Of the spirite
and the soule. He saith thus of prayer: Prayer
is (sayth hee) the deuotion of the minde, that is
to say the returning to God, through a Godlie
and humble affection, which affection, is a cer-
taine willing and swete inclining of the minde
it selfe towards God. And in the second booke
agaynst the aduersaries of the Lawe and Pro-
phets, hee calleth Sacramentes, holie signes.
And wryting to Bonifacius of the Baptisme of
infants, hee sayth, If Sacraments had not a
cert

and Sacraments.

certaine similitude of those things whereof they
bee Sacraments, they shoulde be no Sacra-
ments at all. And of this similitude they doe for
the most part receyue the names of the selfe
things they signifie. By these wordes of S.
Augustine it appeareth, that hee alloweth the
common description of a Sacrament, which
is, that it is a visible signe of an inuisible grace,
that is to say, that setteth out to the eyes and o-
ther outward senses, the inwarde working of
Gods free mercie, and doth (as it were) seale in
in our hearts the promises of God. And so was
Circumcision a Sacrament, which preached
vnto the outward senses, the inwarde cutting
away of the foreskin of the heart, and sealed and
made sure in the hearts of the circumcised the
promises of GOD touching the promised seed
that they looked for.

August. ad
Bonifac.

Nowe let vs see howe manie sortes of prayer,
and howe manie Sacraments there bee. In the
Scriptures wee reade of thre sortes of prayer,
whereof two are priuate, and the thirde is com-
mon. The first is that which Saint Paul spea-
keth of in his Epistle to Timothie, saying, I will
that menne pray in euerie place, lifting vp pure
hands, without wrath or striving. And it is the
deuoute lifting vp of the minde to God, with-
out the vttering of the hearts grieve or desyre
by open voyce. Of this prayer we haue exam-
ple in the first booke of the Kinges in Anna the
mother of Samuel, when in the heauines of her
heart shee prayed in the Temple, desiring to be

1. Tim. 2.

1. Reg.

S

made

Of Common prayer.

made fruitfull. Shee prayed in her heart (sayth the Text) but there was no voyce heard. After this sort must all Christians pray, not once in a weeke, or once in a day onely: but as Saint
1. Theſ. 5
Iacob. 5. Paule wyrteth to the Theſſalonians, without ceasing. And as Saint James wyrteth, The
cōtinuall prayer of a iust man is of much force.
Matt. 6. The second sort of prayer is spoken of in the Gospel of Saint Matthew, where it is sayd, when thou prayest, enter into thy secreete Closet, and when thou hast shut the doore to thee, pray vnto thy father in secreete, and thy father which seeth in secreete, shall rewarde thee. Of this sort of prayer there be sundrie examples in the Scriptures, but it shall suffice to rehearse one, which is written in the acts of the Apostles. Cornelius
Acts 10. a deuout man, a Captaine of the Italian armie, saith to Peter, that being in his house in prayer at the ninth houre, there appeared vnto him one in a white garment. &c. This man prayed vnto God in secret, and was rewarded openly. These be the two priuate sortes of prayer. The one mentall, that is to say, the deuoute lifting vp of the minde to God: And the other vocall, that is to say, the secreete vttering of the griefes and desires of the heart with wordes, but yet in a secreete Closet, or some solitarie place. The third sort of prayer is publique or common. Of this prayer speaketh our Saviour Christ, when hee sayth. If two of you shall agree vpon earth, vpon anie thing, whatsoeuer ye shall aske, my father which is in heauen shall doe it for you, for
Matt. 18. where

and Sacramentes.

wherefoeuer two or thre be gathered together
in my name, there am I in the middelt of them.
Although God hath promised to heare vs when
we pray priuately, so it bee done faithfully and
deuontly (for he saith.) Call vpon me in the day
of thy trouble, and I will heare thee. And Elias
being but a mortall man, saith Saint James,
prayed, and heauen was shutte thre yceres and
sixe monethes, and againe hee prayed, and the
heauen gaue rayne:) Yet by the histories of the
Bible it appeareth, that publike and common
praier is most auailable before God, and ther-
fore is much to bee lamented that it is no better
esteemed among vs which professe to be but one
body in Christ.

Psalme. 50.
Iacob. 5.

When the Citie of Ninine was threated to
be destroyed within fortie daies, the Prince and
people ioynded themselves together in publike
prayer and fasting, and were preserved. In the
Prophet Joel God commaunded a fastinge to
bee proclaimed, and the people to be gathered
together, young and old, man and woman, and
are taught to say with one voyce: Spare vs
O Lorde, spare thy people, and let not thine in-
heritaunce bee brought to confusion. When the
Iewes shoulde haue been destroyed all in one
day through the malice of Haman, at the comande-
ment of Hester they fasted and prayed, and were
preserved. When Holophernes besieged Bethu-
lia, by the aduice of Iudith they fasted and praied
and were deliuered. When the Apostle S. Peter
was in prison, he congregatio ioynded themselves

Ionas 3.

Joel. 2.

Hester. 4.
Iudith. 8.

Act. 12.

Of Common prayer

together in praier, and Peter was wonderful-
lie deliuered. By these hystories it appeareth,
that common or publike prayer is of great force
to obtaine mercy, and deliuerance at our hea-
uenly fathers hande. Therefore brethren I be-
seech you, euē for y tender mercies of God, let vs
no longer be negligent in this behalfe: but as
the people willing to receiue at Gods hand such
good thinges as in the common prayer of the
Church are craued, let vs ioyne our selues toge-
ther in the place of commō praier, and with one
heart, begge at our heauenly father of all those
thinges, which he knoweth to be necessary for
vs. I forbid you not priuate prayer, but I exhort
you to esteeme common prayer as it is worthy.
And before all thinges, be sure, that in all these
thre sortes of praier, your mindes bee deuoutly
lifted vp to God, els are your prayers to no pur-
pose, and this saying shall bee verified vnto you:
This people honoureth me with their lipes, but
their heart is farre from me. Thus much of the
thre sortes of prayer, where of wee reade in the
scriptures.

Flay. 29.
Mat. 15,

Now with like, or rather more breuitie, you
shall heare howe many Sacramentes there be
that wer instituted by our Sauour Christ, and
are to be continued, and receiued of euery Chri-
stian in due time, and order, and for such purpose
as our Sauour Christ willed them to be recei-
ued. And as for the number of them, if they
should bee considered according to the exact sig-
nification of a sacrament, namely for the visibie
signes,

and sacraments.

signes. expressly commaunded in the new Testa-
ment, whereunto is annexed the promise of free
forgiuenesse of our sinne, and of our holinesse, and
ioyning in Christ: there be but two, namelie,
Baptisme, and the Supper of the Lorde. For al-
though absolution hath the promise of forgiue-
nesse of sinne, yet by the expresse worde of the
new Testament, it hath not this promise annex-
ed and tyed to the visibie signe, which is imposi-
tion of handes. For this visibie signe (I meane
laying on of handes) is not expressly commaun-
ded in the new Testament to be vsed in absolu-
tion, as the visibie signes in Baptisme and the
Lordes Supper are: and therefore absolution
is no such Sacrament as Baptisme and the
Communion are. And though the ordering of
Ministers hath his visibie signe and promise:
yet it lacks the promise of remission of sinne, as
all other Sacraments besides doe. Therefore
neither it, nor any other Sacrament els, be such
Sacraments as Baptisme and the Communi-
on are. But in a generall acception, the name
of a sacrament may be attributed to any thing
whereby an holie thing is signified. In which
vnderstanding of the word, the ancient writers
haue giuen this name, not onely to the other fīue
commonly of late yeres taken and vsed for sup-
plying y number of the seuen Sacraments: but
also to diuers and sundrie other ceremonies, as
toople, washing offeate, and suchlike, not mea-
ning thereby to repute them as Sacraments,
in the same signification that the two forenamed

S 3

Sacra-

Dionys.
Bernard.
de cena
domini, &
ablui pe-
dum.

Of Common prayer

Sacraments are. And therefore Saint Augustine wrighting the true signification and exact meaning of the worde, writing to Ianuarius, also in the third booke of Christian doctrine, affirmeth that the Sacraments of the christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expressly of two, the Sacrament of Baptisme, and the Supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certaine other Rites and Ceremonies about the institution of Ministers in the Church, Matrimonie, Confirmation of children, by examining them of their knowledge of the articles of the faith, & ioyning thereto the prayers of the Church for them, and likewise for the visitation of the sicke: yet no man ought to take these for Sacraments in such signification and meaning, as the Sacrament of Baptisme, and the Lordes Supper are: but either for godly states of life, necessarie in Christes Church, and therefore worthe to bee set forth by publike action and solemnitie by the ministerie of the Church, or else iudged to bee such ordinaunces, as may make for the instruction, comfort, and edification of Christes Church.

Now vnderstanding sufficiently what prayer is, and what a sacrament is also, and howe manie sorts of prayers there bee, and howe manie Sacraments of our Sauour Christs institution: let vs see whether the scriptures and ex-
amples

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and Sacramentes.

amples of the Primitive Church will allow any
vocall prayer, that is, when the mouth uttereth
the petitions with voice, or any manner of Sa-
crament, or other publike and common Rite or
action, pertaining to the profit & edifying of the
poore congregation, to be ministred in a tongue
unknowne, or not vnderstoode of the Minister
or people: yea, whether any person may priuate-
lie vse any vocall prayer, in a language that hee
himselfe vnderstandeth not. To this question
wee must answer, no. And first of Common
praier and administration of the Sacraments.
Although reason, if it might rule, would some
perswade vs to haue our Common prayer and
administration of the Sacraments in a known
tongue, both for that to pray commonlye, is for
a multitude to aske one and the selfe thing with
one voice, and one consent of the minde, and to
administer a Sacrament, is by the outward
worde and element, to preache to the receiuer
the inward and inuisible grace of God, and
also for that both these exercises were first insti-
tuted, and are still continued, to the ende that
the congregation of Christ might from tyme
to tyme bee put in remembraunce of their vni-
tye in Christe, and that as members all of one bo-
die, they ought both in prayers and otherwise
to seke and desire one anothers commodities,
and not their owne without others: Yet shal we
not neede to flee to reasons and proofes in this
matter, sith we haue both the plaine and ma-
nifest wordes of scripture, & also the consent of

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1. Cor. 14

the most learned and auncient writers, to commend the prayers of the congregation in a known tongue. First, Paule to the Corinthians saith: Let all things be done to edifying. which cannot be, unlesse common prayers and administration of Sacramentes be in a tongue known to the people. For where the prayers spoken by the minister, and the wordes in the administration of the Sacramentes, be not vnderstanded of them that be present, they cannot thereby be edified. For as when the trumpet that is blown in the field giueth an vncertaine sound, no man is thereby stirred vp to prepare himselfe to the fight: And as when an instrument of musicke maketh no distinct sound, no man can tell what is piped: Euen so when prayers or administration of Sacraments shall bee in a tongue vnknewne to the hearers, which of them shall bee thereby stirred vp to lift vp his minde to God, & to begge with the Minister at Gods hand, those thinges which in the wordes of his prayers the Minister asketh? Or who shall in the administrations of the Sacraments vnderstand what inuisible grace, is to be craued of the hearer, to be wrought in the inboard man: Truely no man at all. For (saith Saint Paul) he that speaketh in a tongue vnknewne, shall be to the hearer an alyant, which in a Christian congregation is a great absurditie.

For we are not strangers one to another, but we are the citizens of the saints, and of the household of God, yea, and the members of one bodie.
And

and Sacramentes.

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And therefore whiles our Minister is in rehearsing the prayer that is made in the name of vs all, we must giue diligent eare to the words spoken by him, and in heart beg at Gods hand those things that he beggeth in words. And to signifie that we so doe, we say Amen, at the end of the prayer that hee maketh in the name of vs all. And this thing can we not do for edification, vnllesse we vnderstand what is spoken.

Ephe. 2,
1, Cor. 14
and 12.

Therefore it is required of necessitie that the common prayer be had in a tongue that the hearers doe vnderstand. If euer it had been tollerable to vse strange tongues in the congregations the same might haue been in the time of Paul & the other apostles, when they were myraculouslie endued with gift of tongues. For it might the haue perswaded some to imbrace the Gospell, when they had heard men that were Hebrewes boorne and vnllearned, speake the Graeke, the Latine, and other languages, But Paul thought it not tollerable then. And shall we vse it now, when no man commeth by that knowledge of tongues, otherwise then by earnest studie? God forbidde. For we should by þe meanes bring all our church exercises to friuolous superstition, & make them altogether vnfruitfull. Luke writeth that when Peter and John were discharged by the Princes and high Priestes of Jerusalem, they came to their felowes, and told them all that the princes of the Priestes and elders had spoken vnto them. Which when they heard, they lifted vpp their voice together to God with one assent, and said,

Acts. 4

Of Common prayer

said, Lord, thou art he that hast made heauen & earth, the sea, and all things that are in them, &c. Thus could they not haue done, if they had prayed in a strange tongue, that they had not vnderstood. And no doubt of it, they did not all speake with seuerall voices: but some one of them spake in the name of them all, and the rest giuing diligent eare to his wordes, consented thereunto, & therefore it is said, that they lifted vp their voice together. Saint Luke saith not, Their voices, as many: but, their voice, as one. That one voice therefore was in such language as they all vnderstood, otherwise they could not haue lifted it vp with the consent of their hearts: for no man can giue consent of the thing he knoweth not. As touching the times before the coming of Christ, there was neuer man yet that woulde affirme that either the people of God, or other, had their prayers or administrations of sacraments, or sacrifices, in a tongue that they themselves vnderstood not. As for the time since Christ, till that vsurped power of Rome began to spreade it selfe, and to in force all the nations of Europe to haue the Romish language in admiration, it appeareth by the consent of the most ancient and learned writers, that there was no strange or vnknowne tong vsed in the congregation of Christians. Iustinus martyr, who liued about 160. yeres after Christ, saith thus of the administration of the Lordes Supper in his time: Upon the sunday assemblies are made both of them that dwell in Cities, and of them that dwell in the Countrey

*Iustinus
Apol, 2.*

and Sacraments.

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Countrie also. Amongst whome, as much as may bee, the writings of the Apostles and Prophets are read. Afterwardes when the Reader doth cease, the chiefe minister maketh an exhortation, exhorting the to follow honest things. After this, wee rise altogether and offer prayers, which beeing ended (as wee haue sayde) bread and wine and water are brought forth. Then the head Minister offereth prayers and thanksgiving with all his power, and the people answer, Amen. These wordes, with their circumstances being duely considered, do declare plainly, that not onely the Scriptures were read in a knowne tongue: but also that praier was made in the same in y^e congregation of Iustines time. Basilus magnus, and Iohannes Chrysostomus did in their time prescribe publike orders of publike administration, which they call Liturgies, and in them they appoynted the people to answer to the prayers of the Minister, sometime, Amen, sometime, Lord haue mercie vpon vs, sometime, and with thy spirite, and we haue our hearts lifted vp vnto the Lord, &c. Which answeres the people could not haue made in due time, if the pray-ers had not been in a tong that they vnderstood. The same Basil writing to the Cleargie of Neocaesaria, saith thus of his vsage in comon praier, appointing one to begin the song, the rest folow: And so with diuers songs and prayers, passing ouer the night, at the dawning of the day altogether (euen as it were with one mouth and one heart) they sing vnto the Lord a song of confession,

Epist. 63.

Of Common prayer

on, euerie manne framing vnto himselfe marte
 wordes of repentaunce. In another place hee
 saith, If the sea be sayre, howe is it not the as-
 semble of the congregation much more sayre, in
 which a ioyned sounde of men, women, and chil-
 dren (as it were of the waues beating on the
 shore) is sent forth in our prayers vnto our
 God? Marke his wordes: A ioyned sound (saith
 he) of men, women, and children. Which cannot
 be, vnlesse they all vnderstand the tong where-
 in the prayer is said. And Chrysostome vpon the
 wordes of Saint Paule, saith, So soone as the
 people heare these wordes, world without ende,
 they all doe forthwith answere, Amen. This
 could they not doe, vnlesse they vnderstode the
 worde spoken by the priest. Dionysius saith, that
 Hymnes were saide of the whole multitude of
 people in the administration of the Communion.
 Cyprian saith, the priest doth prepare the mindes
 of the brethren, with a preeface before the prayer,
 saying: Lift vp your hearts. : That whiles the
 people doth answere, Wee haue our hearts lifted
 vp to the Lord, they be admonished & they ought
 to thinke on none other thing then the Lord. S.
 Ambrose writing vpon the words of S. Paule,
 saith, This is it that he saith, because hee which
 speaketh in an vnknowne tongue, speaketh to
 God, for hee knoweth all thinges: but menne
 knowe not, and therefore there is no profite of
 this thing. And againe vpon these wordes: If
 thou blesse, or giue thanks with the spirit, howe
 shall hee that occupieth the roome of the vnlearned

Basil.
 Rom. 4.

1. Cor. 14

Dionysii.

Cyprian
 Scr. 6. de
 ora domi-
 nica.

1. Cor. 14

ned

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and Sacramentes.

ned, say Amen, at the giuing of thankes, seeing
hee vnderstandeth not what thou sayest? This
is (saith Ambrose) if thou speak the praise of God
in a tong vnknowne to the hearers. For the vn-
learned, hearing that which hee vnderstandeth
not, knoweth not the end of the praier, and aun-
swereth not Amen, which worde is as much to
say, as truth, that the blessing or thankes giuing
may bee confirmed. For the confirmation of the
prayer is fulfilled by them that doe answere, A-
men, that all thinges spoken, might be confir-
med in the mindes of the hearers, through the
testimonie of the truth. And after many weigh-
tie wordes, to the same ende he saith: The con-
clusion is this, that nothing should bee done in
the Church in vaine, and that this thing ought
chieflye to bee laboured for, that the vnlearned
also might take profite, least any part of the bo-
die should be dark through ignorance. And least
any man shoulde think all this be meant of prea-
ching, and not of prayer, he taketh occasion of
these wordes of Saint Paul (It there bee not an-
interpreter, let him keep silence in the Church) to
say, as followeth: Let him pray secretly, or speak
to God, who heareth all thinges that bee dumb,
for in the Church must hee speake that may
profite all persons. Saint Hierome wytyng
vpon these wordes of the Apostle Saint Paule,
How shall he that supplieth the place of the vnlea-
ned, &c. saith. It is the lay man whom Paul vn-
derstandeth heere to bee in the place of the igno-
raunt man. which hath no Ecclesiasticall office:

How

1. Cor. 14

Of Common prayer

How shall he answer, Amen, to the praier of that hee vnderstandeth not: And a little after, vpon the wordes of Saint Paul, For if I shoulde pray in a tongue, &c, hee saith thus, This is Pauls meaning: If any man speak in strange and vnknowne tongues his minde is made vnfruitfull not to himselfe, but to the hearer: For whatsoeuer is spoken, hee knoweth it not. S. Augustine

Psal. 18. writing on the eighteen Psalm, saith: what this should be we ought to vnderstand, that we may sing with reason of man, & not with chattering of Birdes. For Doves, Poppingayes, Raucens, Pies, and other suchlike birdes, are taught by men to prate they knowe not what: but to sing wth vnderstanding, is giuen by Gods holy will to the nature of man. Againe, the same Augustine saith; There needeth no spech when we pray, sauing perhaps as the Priestes doe, for to declare their meaning, not that God, but that men may heare them. And so being put in remembraunce by consenting with the Prieste, they may hang vpon God.

De magist

Thus are we taught both by the scripture and aunient Doctors, that in the administration of common prayer and sacraments, no tongue vnknown to the hearers ought to be v^sed. So that for the satisfiing of a christian mans conscience, wee need to spende no more time in this matter. But yet to stop the mouthes of the aduersaries, which stay themselues much vpon generall decrees, it shalbe good to adde to these testimonies of scriptures and doctors, one constitution made by

235.
and Sacraments.

by Iustinian the emperor, who liued five hundred
twentie and seven yeres after Christ, and was
Emperor of Rome. The constitution is this: We
commaunde that all Bishops and Priestes doe
celebrate the holie oblation, and the praiers bled
in holie Baptisme, not speaking low but with a
cleare or loude voyce, which may be heard of the
people, that thereby the minde of the hearers
may bee stirred vp with great deuotion, in vtte-
ring the prayers of the Lord God, for so the holy
Apostle teacheth in the first Epistle to the Co-
rinthians, saying, Truly, if thou onelie blesse or
giue thanks in spirite, howe dooth he which oc-
cupieth the place of the vblearned, say, Amen at
thy giuing of thanks vnto God, for he vnder-
standeth not what thou sayest? Thou verily gi-
uest thāks well, but the other is not edified. And
again, in the Epistle to the Romanes he sayth:
with the heart a man belaueth vnto righteous-
nesse, and with the mouth confession is made vn-
to saluation. Therefore for these causes it is con-
uenient that among other prayers those things
also which are spoken in the holy oblation, be vt-
tered and spoken of the most religious Bishops
and Priestes, vnto our Lord Iesus Christ our
God, with the father and the holy Ghost, with a
loud voice. And let the most religious Priestes
knowe this, if they neglect any of these things,
that they shall giue an account for them in the
dreadfull iudgement of the great God, and our
Saviour Iesus Christ: Neither will we, when
we know it, rest and leaue it vntreuenged.

Novel.
conf. 13.

This

Of Common prayer.

This Emperour (as Sabellicus writeth) fauored the Bishop of Rome, and yet wee see howe plaine a Decree hee maketh, for praying and administering of Sacraments in a known tongue, that the deuotion of the hearers might bee stirred vp by knowledge, contrarie to the iudgement of them that woulde haue ignorance to make deuotion. Hee maketh it also a matter of damnation, to doe these things in a tongue that the hearers vnderstand not. Let vs therefore conclude with God and all good mens assent, that no common prayer or Sacraments ought to be ministered in a tongue that is not vnderstanded of the hearers. Now a worde or two of priuate prayer in an vknown tongue. We took in hand where we began to speake of this matter, not onely to proue that no common prayer or administration of Sacraments, ought to be in a tongue vknown of the hearers: but also, that no person ought to pray priuately in that tongue which hee himselfe vnderstandeth not. Which thing shall not be hard to proue, if wee forget not what prayer is. For if prayer bee that deuotion of the minde which inforceth the heart to lift vp it selfe to God: how should it be sayde, that that person prayeth that vnderstandeth not the words that his tongue speaketh in prayer: Be it howe can it be said that he speaketh? For to speake, is by voyce to vtter the thought of the mind. And the voyce that a man vttereth in speaking, is nothing els but the messenger of the minde, to bring abroad the knowledge of that which otherwise lyeth secreete in the

and Sacraments.

the heart, and cannot be knowen, according to that which Saint Paule wryteth : what man (sayeth he) knoweth the thinges that appertaine to man, sauving onely the spirit of man, which is in man? Hee therefore that dooth not vnderstande the voyces that his tongue dooth utter, cannot properly bee sayde, to speake, but rather to counterfaite, as Parrats, and such other birdes vse to counterfaite mens voyces. No man therefore that feareth to prouoke the wrath of God against himselfe, will bee so bolde to speake of God vnadvisedly, without regarde of reuerent vnderstanding, in his presence, but hee will prepare his heart before hee presume to speake vnto GOD. And therefore in our common prayer the Minister doth oftentimes say, Let vs pray, meaning thereby to admonish the people that they shoulde prepare their eares to heare, what hee shoulde craue at Gods hande, and theyr hearts to consent to the same, and theyr tongues to say, Amen, at the ende thereof. On this sort did the Prophete Dauid prepare his heart, when hee said, My heart is readie (O God) my heart is readie, I will sing and declare a Psalm. The Jewes also, when in the time of Iudith they did with all their heart pray God to visite his people of Israel, had so prepared their hearts before they began to pray. After this sort had Manasses prepared his heart before hee prayed, and said. And nowe (O Lorde) doe I bowe the knees of my heart, asking of thee part of thy mercifull kindenesse. Psal. 57.

T

When

2. Par. 3.

Of common prayer

When the heart is thus prepared, the voyce uttered from the heart, is harmonious in the eares of God: otherwise hee regardeth it not, to accept it. But forasmuch as the person that so babbleth his wordes without sense in the presence of God, sheweth himselfe not to regarde the Maiestie of him that hee speaketh to: Hee taketh him as a contemner of his Almighty Maiestie, and giueth him his rewarde among Hypocrites, which make an outwarde shewe of holinesse, but their hearts are full of abominable thoughtes, euen in the time of theyr prayers. For it is the heart that the Lord looketh vppon, as it is written in the Hystorie of the Kinges. If we therefore will that our prayers be not abominable before **G O D**, let vs so prepare our heartes before wee pray, and so vnderstande the thinges that wee aske when wee pray, that both our heartes and voyces maye togeather sounde in the eares of Gods Maiestie, and then wee shall not fayle to receyue at his hande the thinges that wee aske, as good men which haue bene before vs did, and so haue from time to time receiued that which for their soules health they did at anie time desire, Saint Augustine seemeth to beare in this matter: For he saith thus of them, which being brought vp in Grammer and Rhetoriche are conuerted to Christ, and so must be instructed in Christian religion: Let them knowe also (sayth he) that it is not the voyce, but the affection of the minde that commeth to the eares of **G O D**

2. Reg. 16

*De cate-
chizandis
audibus.*

and sacramentes.

God. And so shall it come to passe, that if hapilie they shall marke that some Bishoppes or ministers in the Church doo call vppon God, eyther with barbarous wordes, or with wordes disordered, or that they vnderstande uot, or doo disorderly deuide the wordes that they pronounce, they shall uot laughe them to scoorne. Hetherto he seemeth to beare with prayinge in an vnknewen tongue. But in the nexte sentence hee openeth his minde thus: For for that these thinges ought not bee amended, that the people may say, Amen, to that which they doo plainely vnderstande: But yet these Godly thinges must be borne withall of these Catechists or instructours of the sayth, that they may learne, that as in the common place where matters are pleaded, the goodnesse of an oration consisteth in sounde: so in the Church it consisteth in deuotion. So that he aloweth not the praying in a tongue not vnderstoode of hym that prayeth: But he instructeth the skylfull Oratour, to beare with the rude tongue of the deuout and simple minister. To conclude, if the lacke of vnderstanding the wordes that are spoken in the congregation, do make them vnfruitfull to the hearers: Howe should not the same make the wordes read, vnfruitfull to y reader? The mercifull goodnesse of God, graunt vs his grace to call vpon him as we ought to do, to his glorie & our endles felicitie, which we shal do if we humble our selues in his sight, and in all our prayers both common and priuate, haue

Of common prayer

Eccle. 35. our mindes fullie fixed vpon him. For the prayer
of them that humble themselves shall pearce
through the cloudes, and till it drawe nigh
vnto God, it will not be answered, and till the
most high doe regard it, it will not depart. And
the Lord will not bee slacke, but he will deliuer
the iust, and execute iudgement. To him there-
fore be all honour and glorie, for euer and euer
Amen.

An information for them which
take offence at certaine places of the holy
Scripture.
The first part.

THE great vtilitie and profite that
Christian men and women may
take (if they will) by hering a rea-
ding y^e holy Scriptures (dearely
beloued) no heart can sufficiently
conceiue, much lesse is my tongue able with
wordes to expresse. Wherefore Satan our eni-
mie, seeing the Scriptures to be the very meane
and right way to bringe the people to the true
knowledge of God, and that Christian religi-
on is greatly furthered by diligent hearing and
reading of them, he also perceiuinge what an
hinderance and let they bee to him and his king-
dome, doth what hee can to driue the reading of
them out of Gods church. And for that ende he
hath alwaies stirred vppe, in one place or other
cruell Tyrantes, sharpe persecutours and ex-
treune

of certaine places of scripture.

treame enemies vnto GOD, and his infallible
 trueth, to pull with violence the holie Bibles
 out of the peoples handes, and haue most spite-
 fullie destroyed and consumed the same to ashes
 in the fire, pretending most vntuclie, that the
 much hearing and reading of Gods worde, is
 an occasion of heresie and carnall libertie, and
 the ouerthrowe of all good order in all good or-
 dered common weales. If to know God aright
 be an occasion of euill, then must wee needes
 graunt, that the hearing and reading of the ho-
 ly Scriptures, is the cause of heresie, carnall li-
 bertie, and the subuersion of all good orders.
 But the knowledge of GOD, and of our selues,
 is so farre from being an occasion of euill,
 that it is the readiest, yea, the onely meane to
 brydle carnall libertie, and to kill all our fleshlie
 affections. And the ordinarie way to attaine
 this knowledge, is with diligence to heare and
 reade the holie Scriptures. For the whole scrip- 2, Tim.
 tures (saith Saint Paule) were giuen by the
 inspiration of GOD. And shall we Christian
 men thinke to learne the knowledge of GOD,
 and of our selues, in anie earthlie mans worke
 of wrighting, so ner or better then in the holie
 Scriptures, written by the inspiration of the
 holie Ghost? The Scriptures were not
 brought vnto vs by the will of man: but holie
 men of God (as witnesseth Saint Peter) spake 2, Pet. 1
 as they were moued by the holie Spirite of
 GOD. The holie Ghost is the schollmaster of
 trueth, which leadeth his schollers (as our Sa- Iohn. 16.

The first part of the information
in our Christ sayeth of him) into all trueth. And
who so is ledde and taught by his scholemas-
ter, cannot but fall into deepe error, howe
godlie soeuer his pretence is, what knowledge
and learning so euer he hath of all other workes
and writings, or how faire soeuer a shewe or face
of trueth hee hath in the estimation and iudge-
ment of the worlde.

If some man will say, I would haue a true
patterne, and a perfect description of an vpright
life, approoued in the sight of G O D: can we
finde (thinke ye) any better, or any such againe,
as Christ Iesus is, and his doctrine? whose
vertuous conuersation and godlie life, the scrip-
ture so liuely painteth and setteth forth be-
fore our eyes, that wee beholding that patterne
might shape and frame our lyues as nigh
as may bee, agreeable to the perfection of the
same: Follow you mee (saith Saint Paule) as
I followe Christ. And Saint Iohn in his

1. Cor. 2. Epistle sayeth: who so abideth in Christ, must
walke euen so as hee walked before him. And

1. Iohn 2. where shall wee learne the order of Christs life,
but in the Scripture? Another would haue a
medicine to heale all diseases and maladies of the
minde. Can this bee founde or gotten other
where then out of Gods owne Booke, his
sacred Scriptures? Christ taught so much when
hee sayde to the obstinate Iewes, Search the
Scriptures, for in them yee thinke to haue eter-
nall life. If the Scriptures containe in them e-
uerlasting life, it must needs followe that they
haue

of certaine places of scripture.

haue also present remedie against all that is an
hinderance and let vnto eternall life. If wee
desire the knowledge of heauenlye wisdom:
why had wee rather learne the same of man,
then of God himselfe, who (as S. James saith)
is the giuer of wisdom? *Iacob, 2*
Hea why will we not learne it at Christes owne mouth, who
promising to bee present with hys Church till *Math, 28*
the worldes ende, dooth perfourme his promise,
in that he is not only with vs by his grace and
tender pittie: but also in thys, that hee spea-
keth presently vnto vs in the holye Scriptures
to the great and endeleffe comforte of all them
that haue any feelinge of God at all in them.
Hea, he speaketh now in the Scripture more
profitable to vs, then hee dyd by the worde of
mouth to the carnall Jewes when hee liued
with them here vpon earth. For they (I meane
the Jewes) coulde neither heare nor see those
things which we may now both heare and see,
if we will bring with vs those eares and eyes
that Christe is hearde and seene with, that is
diligence to heare and reade his holy Scriptu-
res, and true fayth to beleue hys most com-
fortable promises. If one coulde shewe but the
punte of Christes foote, a great number I
thinke woulde fall downe and worship it: But
to the holy scriptures, where wee may see day-
ly (if we will) I will not say the punte of his feet
only, but the whole shape & liuely image of him,
alas, we giue litle reuerence or none at all. If a-
ny coulde let vs see Christes coate, a sorte of vs

The first part of the information
would make harde shifte except we might come
nigh to gaze vpon it, yea and kisse it too. And
yet all the clothes that euer he dyd weare, can
nothing so truely nor so liuely expresse him vnto
vs, as doo the scriptures. Christs images made
in wood, stone, or mettall, some men for the loue
they beare to Christ, doo garnishe and beautifie
the same with pearle, golde, and precious stone.
And should we not (good brethren) much rather
embrace and reuerence Gods holy bookes, the
sacred Bible, which doo represent Christe vnto
vs, more truely then can any Image? The I-
mage can but expresse the fourme or shape of his
body, if it can doo so much: But the Scriptures
dooth in such sort set forth Christe, that wee
may see both GOD and man, we may see him
(I say) speaking vnto vs, healing our infirmi-
ties, dying for our sinnes, rysinge from death
for our iustification. And to be shorte, we may
in the Scriptures so perfectly see whole Christe
with the eye of faith, as wee, lackinge faith
could not with these bodilie eyes se him, though
hee stode now present here before vs. Let e-
uerie man, woman, and childe, therefore with
all their heart, thyrste and desyre Gods holye
Scriptures, loue them, embrace them, haue
their delyght and pleasure in hearing and rea-
ding them, so as at length wee may bee trans-
formed and changed into them. For the holy
Scriptures are Gods treasure house, wherein
are founde all thinges needefull for vs to see, to
heare, to learne and to beleue, necessary for the
attay-

of certaine places of scripture.

attayning of eternall lyfe. Thus much is spoken, onely to giue you a tast of some of the commodities which y^e may take by hearinge and reading the holy Scriptures. For as I said in the beginning, no tongue is able to declare and vtter all. And although it is more cleare then the noone day, that to bee ignoraunt of the Scrip:ures, is the cause of errour, as Chrysostome sayth to the Sadduces, Pe erre not knowing the Scriptures, and that error dooth holde backe, and plucke men away from the knowledge of God. And as S. Jerome saith, Not to know the Scriptures, is to be ignoraunte of Christ. Yet this notwithstanding, some there bee that thinke it not meete for all sortes of men to reade the Scriptures, because they are as they thinke, in sundry places stumbling blockes to the vnlearned, first that the phrase of the Scripture is sometime so homelye, grosse, and plaine, that it offendeth the fyne and delicate wittes of some courtiers. Furthermore, for that the Scripture also reporteth, euen of them that haue their commendation to bee the Children of GOD, that they dyd dyuers actes, whereof some are contrarpe to the lawe of nature, some repugnaunt to the lawe wyrtten, and other some seeme to fyghte manifestlye againste publique honestie. All which thinges (say they) are vnto the simple an occasion of great offence, and cause many to thinke euill of the scriptures, & to discredit their authority. Some are offended at the hearing & reding
of

Math. 22

The first part of the information
of p aduersitie of the rites and ceremonies of the
sacrafices and oblations of the lawe. And some
worldlie witted men, thinke it a great decaye
to the quiet and prudent governinge of their
common weales, to giue eare to the simple and
plaine rules and preceptes of our Saviour
Chryst in his Gospell, as being offended that a
man shoulde be readye to turne his right eare,
to hym that strake him on the lefte, and to him
whych woulde take away his coate, to offer
him also his cloke, with such other sayinges of
perfection in Chrystes meaning. For carnall
reason, being alwaye an enemye to GOD, and
not perceiuinge the thinges of Gods spirite,
doth abhorre such preceptes, whych yet right-
lye vnderstanded, instingeth no iudiciall pol-
cies, nor thristian mens gouernementes. And
some there be, whych hearing the Scriptures
to bid vs to liue wythout carefulnesse, without
studie or forecasting, doe deride the simplicities
of them. Therefore to remoue and put away
occasions of offence so much as may be, I will
answere orderlye to these obiections. First I
shall rehearse some of those places that men
are offended at, for the homelinesse and grosse-
nesse of speach, and will shewe the meaninge
of them. In the booke of Deutonomie it is
written, that almighty GOD made a lawe,
if a man dyed without issue, his brother or
nexte kinsman shoulde marrie hys widdowe,
and the chylde that was fyrst borne betweene
them, shoulde be called his childe that was dead,
that

of certaine places of scripture.

that the Dead mans name might not bee put out in Israel: And if the brother or the next kinsman would not marrie the widow, then she before the Magistrates of the Citie should pul off his shoo, and spit in his face, saying. So bee it done to that man that will not builde his brothers house. Here (dearely beloued) the pulling off his shoo, and spitting in his face, were ceremonies, to signifie vnto all the people of that Citie, that the woman was not now in fault that Gods lawe in that point was broken, but the whole shame and blame thereof did now redounde to that man, which openlie before the Magistrates refused to marrie her. And it was not a reproch to him alone, but to all his posteritie also: for they were called euer after, the house of him whose shoo is pulled off. An other place out of the Psalmes: I will breake (saith Dauid) Psal. 75. the hornes of the vngodly, and the hornes of the righteous shall be exalted.

By an horne in the Scripture, is vnderstode power, might, strength, and sometime rule and gouernement. The Prophet then saying I will breake the hornes of the vngodlie, meaneth that all the power, strength, and might of Gods enemye, shall not onely be weakened and made feeble, but shall at length also be clean broken & destroyed, though for a time for the better triall of his people, God suffereth the enemies to preuaile and haue the vpper hand. In the Psal. 132 132 Psalme, it is sayde, I will make Dauids horne to flourish. Here Dauids horne signifieth his king-

The first part of the information
kingdome.

Psal. 60.

Allnightlie God therfore by his maner of speaking, promiseth to giue Dauid victorie ouer all his enemies. And in the threescore Psalme it is written: Moab is my washpot, and ouer Edom will I cast out my shoe, &c. In that place the Prophet sheweth howe graciously God hath dealt with his people the children of Israel; giuing them great victories vpon their enemies on euerie side. For the Moabites and Idumeans, being two great nations, proud people, stout and mightie, GOD brought them vnder, and made them seruants to the Israelites, seruants I say, to stoupe downe, to pull off their shooes, and wash their fete. Then Moab is my washpot, and ouer Edom will I cast out my shoe, is, as if he had saide. The Moabites and the Idumeans, for all their stoutnesse, agaynst vs in the wildernesse are now made our subiects, our seruants, yea vnderlings to pull off our shooes, and wash our fete. Nowe I pray you, what vncomlie manner of speeche is this, so vsed in common phrase among the Hebrewes? It is a shame that Christian men shoulde bee so light headed, to toy as Ruffians doe of such maner speeches, vttered in good grane signification by the holie Ghost. More reasonable it were for baine men to learne to reuerence the fourme of Gods woordes, then to gaude at them to their damnation.

Some again are offended to heare & the godly fathers had many wiues and concubines, although

of certaine places of scripture.

although after the phrase of the scripture, a concubine is an honest name, for euery concubine is a lawfull wife, but euery wife is not a concubine. And that ye may the better vnderstande this to be true, ye shall note that it was permitted to the fathers of the olde testament, to haue at one time moe wiues then one, for what purpose ye shall afterwarde heare. Of which wiues some were free women borne, some were bonde women and seruautes. Such that was free borne, had a prerogative aboue those that were seruautes and bonde women. The free borne woman was by mariage made the ruler of the house vnder her husbände, and is called the mother of the houlholde, the mistres or the dame of the house, after our manner of speaking, and had by her mariage an interest a right, and an ownership of his goods vnto whom she was marryed. Other seruautes and bonde women were giuen by the owners of them, as the manner was then, I will not say alwaies, but for the most parte, vnto their daughters at that day of their mariage, to bee handmaidens vnto them. After such a sorte did Pharao king of Egypt giue vnto Sara Abrahams wife, Agar the Egyptian to be her maide. So did Laban giue vnto his daughter Lea, at the day of her mariage, Zilpha, to be her handmaide. And to his other daughter Rachel, hee gaue another bondmaide, named Bilha. And the wiues that were the owners of theyr handmaidens, gaue them in marriage to their husbändes, vpon dy-

Gen. 29.

uers

The first part of the Sermon

uers occasions. Sara gaue her maide Agar in marriage to Abraham. Lea gaue in like manner her maide Zilpha to her husband Jacob. So

Gen. 15. Did Rachell his other wife giue him Bilha her mayde, saying vnto him, Goe in vnto her, and shee shall beare vpon my knees: which is,

Gen. 30. as if she had said. Take her to wife, and the chyl dren that she shall beare, will I take vppon my lappe, and make of them as if they were mine owne. These handmaidens or bond women, although by marriage they were made wyues, yet they had not this prerogatiue to rule in the house, but were styll vnderlynges, and in subiection to their Mistresses, and were neuer called mothers of the houlsholde, mistresses, or dames of the house, but are called sometimes wiues, sometime concubines. The pluralitie of wiues, was by a speciall prerogatiue suffered to the fathers of the olde Testament, not for satiffying theyr carnall and fleshy lustes, but to haue many children, because e- uery one of them hoped, and begged oft times of God in their prayers, that that blessed seede, which God promised shoulde come into the worlde to breake the Serpentes head, myght come and be borne of his stocke and kindred.

Nowe of those which take occasion of carnaltie & euyllyfe, by hearing & reding in Gods booke, what god had suffered, euen in those men whose comendation is prayled in the scripture: As that Noe, whome Saint Peter calleth the

2. Par. 2. eyght Preacher of righteousness, was so drunke

of certaine places of Scripture.

Drinke with wine, that in his sleepe hee uncon-
uered his owne priuities. The iust man Lot
was in like manner Drunken, and in his Drun-
kennesse lay with his owne Daughters, contra-
rie to the lawe of nature. Abraham, whose
fayth was so great, that for the same hee deser-
ued to bee called of Gods owne mouth, a fa-
ther of manie Nations, the father of all belce-
uers, besydes with Sara his wife, had also
carnall companie with Agar, Saraes hande-
mayde.

Gen. 9.

Gen. 19.

Gen. 17.

Rom. 4.

Gen. 16.

The Patriarch Jacob had to his wiues two
sisters at one time. The Prophet Dauid & king
Salomon his sonne, had many wiues and con-
cubines, &c. Which things we see plainlie to bee
forbidden vs by the law of God, and are nowe
repugnant to all publique honestie. These and
such like in Gods booke (good people) are not
witten that we should or may do the like, folow-
ing their examples, or that wee ought to thinke
that god did allow euery of these things in men?
But wee ought rather to beleue and to iudge
that Noe in his Drunkennesse offended GOD
highly. Lot lying with his Daughters, commit-
ted horrible incest. Wee ought then to learne by
them this profitable lesson, that if so godly men
as they were, which otherwise felt inwardlye
Gods helie Spirit inflaming in their heartes,
with the feare and loue of GOD, coude
not by theyr owne strength keepe themselues
from committing horrible sinne, but did so gra-
uouly fall, that without Gods great mercy they
had

Gen. 2.

The first part of the Sermon
had perished euerlastingly : Howe much more
ought wee then , miserable wretches , which
haue no feeling of God within vs at all , conti-
nually to feare , not onelie that wee may fall
as they did , but also bee ouercome and drow-
ned in sinne, which they were not ? And so by
considering their fall, take the better occasion to
acknowledge our owne infirmitie and weake-
nesse , and therefore more earnestly to call vnto
almightie God with heartie prayer incessantly
for his grace, to strengthen vs, and to defend vs
from all euill. And though through infirmitie we
chaunce at any time to fall , yet wee may by
heartie repentance, and true faith speedily rise a-
gaine, and not sleepe and continue in sinne , as
the wicked doth.

Thus good people, should wee vnderstand
such matters expressed in the diuine Scriptures
that this holie table of Gods word bee not tur-
ned to vs to bee a snare, a trappe, and stumbling
stone , to take hurt by the abuse of our vnder-
standing: But let vs esteeme them in such a re-
uerent humilitie, that wee may finde our neces-
sarie food therein, to strengthen vs , to comfort
vs, to instruct vs (as GOD of his great mercie
hath appoynted them) in all necessarie workes
so that wee may bee perfect before him in the
whole course of our life : which hee graunt vs,
who hath redeemed vs, our Lorde and Sau-
our Iesus Christ, to whom with the father and
the holie Ghost, be all honour and glorie for euer
more. Amen.

The



The second part of the information for
 them which take offence at certaine places
 of the holie Scripture.



Ye haue heard (good people) in
 the Homilie last read vnto you,
 the great commoditie of holy
 scriptures, ye haue heard howe
 ignorant men, voide of all god-
 ly vnderstanding, seeke quarels
 to discredite them: Some of
 their reasons haue ye heard an-
 swered. Now we will procede and speake of such
 politique wise men which bee offended, for that
 Christes precepts shoulde seme to destroy all order
 in gouernance, as they do alledge for example, such
 as these bee. If any man strike thee on the right
 cheeke, turne the other vnto him also. If any man
 wil contend to take thy cote from thee, let him haue
 cloake and all. Let not thy left hand knowe what
 thy right hand doth. If thine eie, thine hand, or thy
 foote offend thee, pull out thine eie, cutte off thine
 hande, thy foote, and cast it from thee. If thine
 enemye (saith Saint Paule) bee an hungred, giue
 him meate, if he be thirstie, giue him drinke: so do-
 ing, thou shalt heape hote burning coles, vpon his
 head. These sentences (good people) vnto a na-
 turall man seme meere absurdities, contrarie to
 all reason. For a naturall man (as Saint Paule

Matth. 6.

Matr. 18.

Rom. 12

1. Cor. 2.

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The second part of the Sermon
(sayth) vnderstandeth not the things that belong
to **GOD**, neither can hee, so long as olde Adam
dwelleth in him. Christ therefore meaneth, that
hee woulde haue his saythfull seruants so farre
from vengeaunce and resisting wrong, that hee
woulde rather haue them readie to suffer an other
wrong, then by refusing to breake charitie, and to
be out of patience. He would haue our good deedes
so farre from all carnall respects, that hee woulde
not haue our neighest friends knowe of our well do-
ing, to winne a vaine glorie. And though our
frendes and kinsfolkes be as deare as our right
eyes and our right hands: yet if they would plucke
vs from **GOD**, we ought to renounce them, and
forsake them.

Thus if ye will be profitable hearers and readers
of the holie Scriptures, ye must first denie your
selues, and keepe vnder your carnall senses, taken
by the outwarde wordes, and search the inwarde
meaning: reason must giue place to Gods holy spi-
rit, you must submit your worldly wisdom & iudge-
ment, vnto his diuine wisdom and iudgement.
Consider that the scripture, in what strange forme
soeuer it be pronounced, is the worde of the liuing
GOD. Let that alwayes come to your remembrance,
which is so oft repeated of the prophet **Esaias**: The
mouth of the **Lord** (saith he) hath spoken it, and al-
mightie and euerlasting **GOD**, who with his onclie
worde created heauen and earth, hath directed it,
the **Lord** of hostes whose wayes are in the Seas,
whose paths are in the deepe waters, that **Lord**
and **GOD** by whose word all things in heauen and
and

of certaine places of scripture.

the earth are created, gouerned, and preserued, hath so provided it. The God of gods, and Lord of all Lords, yea God that is God alone, incomprehensible, almightie and euerlasting, he hath spoken it, it is his woorde. It can not therefore be but trueth, which proceedeth from the God of all trueth: it can not bee but wisely and prudently commaunded what almightie God hath deuised, how baineely so euer, thzogh want of grace, we miserable wretches do inagin a iudge of his most holy word. The Prophet David describing an happie man, saith: *Blessed is the man that hath not walked after the counsell of the vngodly, nor stand in the way of sinners, nor sit in the seat of the scornerfull.* There are three sortes of people whose companiethe prophet would haue him to flee and auoid, which shall be an happy man and partaker of Gods blessing. First, he may not walke after the counsaile of the vngodlie. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seat of the scornerfull. By these three sortes of people, vngodly mē, sinners, and scorers, all impietie is signified, and fully expressed. By the vngodlye, he vnderstandeth those which haue no regard of almighty God, being void of all fayth, whose harts and mindes are so set vpon the worlde, that they studie only how to accomplish their worldly practises, their carnall imaginations, their filthy luste and desire, without any feare of GOD. The second sort he calleth sinners, not such as do fall through ignorance or of frailties, for then who should be found free: what man euer liued vpon earth (as it is accepted) but see hath sinned?

The second part of the Sermon

PROV. 14,

2. Par. 30

sinned? The iust man falleth seuen times, and ry-
leth againe. Though the godlye do fall, yet they
walke not on purpose lie in sin, they stand not still
to continue and tarrye in sinne, they sit not downe
like carcelles men, without all feare of Gods iust
punishment for sinne: but despying sinne, through
Gods great grace & infinit mercy, they rise againe,
and fight against sin. The prophet then calleth the
sinners whose hearts are cleane turned from God,
and whose whole conuersation of life is nothing
but sin, they delight so much in the same, that they
choose continually to abide and dwell in sinne. The
thirde sort he calleth scorner, that is, a sorte of men
whose hearts are so stuffed with mallice, that they
are not contented to dwell in sin, and to lead theyr
liues in all kinde of wickednesse: but also they doe
contemne and scorne in other, all godlinesse, true
religion, all honestie and vertue. Of the two
first sortes of men, I will not say but they may
take repentance, and be conuerted vnto God. Of
the third sorte, I thinke I may without daunger of
Gods iudgement pronounce, that neuer any yet
conuerted vnto God by repentance, but continued
still in their abhominable wickednesse, heaping
vpppe to themselves damnation againste the day of
Gods ineuitable iudgement. Examples of such
scorners, wee reade in the seconde booke of Croni-
cles: when the good king Ezechias, in the begin-
ning of his raigne, had destroyed Idolatrie, pur-
ged the temple, and reformed religion in his realm,
he sent messengers into euery Citie, to gather the
people vnto Ierusalem, to solemnize the feaste of
Easter,

of certaine places of Scripture.

Easter, in such sort as God had appointed. The postes went from citie to citie, through the land of Ephraim & Manasses, euen vnto Zabulon. And what did the people, thinke yee? Did they laude and prayse the name of the Lorde, which had giuen them so good a king, so zealous a Prince to abolish idolatrie, and to restore againe Gods true Religion? No, no. The Scripture saith, The people laughed them to scorne, and mocked the kings messengers. And in the last Chapter of the same Booke it is written, that Almighty GOD, hauing compassion vpon his people, sent his messengers the Prophets vnto them, to call them from their abominable idolatrie and wicked kinde of liuing. But they mocked his messengers, they despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie: For he gaue them vp into y^e hands of their enemies, euen vnto Nabuchadnezer king of Babylon, who spoiled them of their goods, burnt their citie, and led them, their wiues, and their children, captiues vnto Babylon. The wicked people that were in the dayes of Noe, made but a mocke at the wordes of GOD, when Noe tolde them that God would take vengeance vpon them for their sins. The floud therefore came suddenly vpon them, & drowned them with the whole worlde. Lot preached to the Sodomites, that except they repented, both they and their citie should be destroyed. They thought his sayings impossible to bee true, they scorned and mocked his admonition, and reputed him as an olde doating
 13 fole.

The second part of the information
 foole. But when **G D D** by his holie Angels had
 taken Lot, his wife, and two daughters from a-
 mong them, hee rained downe fire and brimstone
 from heauen, and burnt vpt hose scorneres and moc-
 kers of his holie worde. And what estimation had
 Christes doctrine among the Scribes and Phari-
 sees? What rewarde had hee among them? The
 Gospell reporteth thus: The Pharisees which
 were couetous, did scorne him in his doctrine. O
 then yee see that worldly rich men scorne the doc-
 trine of their saluation. The worldly wise men scorn
 the doctrine of Christ, as foolishnesse to their vnder-
 standing. These scorneres haue euer bin, & euer shall
 be to the worlds end. For Saint Peter prophesied,
 that such scorneres should bee in the world before the
 latter day. Take hærde therefore (my biethren) take
 hærde, yee be not scorneres of Gods most holie worde,
 prouoke him not to powre out his wrath now vpon
 you, as hee did then vpon these gibbers and moc-
 kers. Bee not wilful murtherers of your owne
 soules. Turne vnto God while there is yet time of
 mercy, yee shall else repent it in the world to come,
 when it shall bæ too late, for there shalbe iudgement
 without mercy. This might suffice to admonish
 vs, and cause vs henceforth to reuerence Gods ho-
 lie Scriptures, but all men haue not faith. This
 therefore shall not satisfie and content all mens
 mindes: but as some are carnali, so they will still
 continue and abuse the Scriptures carnally, to
 their greater damnation. The vnlearned and vn-
 stable (saith Saint Peter) peruert the holy Scrip-
 tures to their owne destruction. Iesus Christ (as
 Saint

2. Pet. 2.

2. Pet. 2.
1. Cor. 1.

of certaine places of scripture.

Saint Paul saith) isto the Iewes an offence, to the Gentiles foolishnesse: but to Gods children, as well of the Iewes as of the Gentiles, hee is the power and wisdom of God. The holy man Simeon saith, that he is sette forth for the fall and rising againe of many of Israell. As Christ Iesus is a fall to the reprobate, which yet perish through their owne default: So is his worde, yea the whole booke of God, a cause of damnation vnto them, through their incredulitie. And as hee is a rising vp to none other than those which are Gods children by adoption: So is his word, yea the whole scripture, the power of God to saluation to them onely that do beleue it. Christ himselfe, the prophets before him, the Apostles after him, all the true ministers of Gods holie word, yea euery worde in Gods booke, is vnto the reprobate, the sauour of death vnto death.

Christ Iesus, the prophets, the apostles, and all the true ministers of his worde, yea euery iote and tittle in the holy scripture, haue beene, is, & shall bee for euermore, the sauour of life vnto eternall life, vnto all those whose hearts God hath purified by true faith. Let vs earnestly take heede, that we make no lesling stocke of the bookes of holy Scriptures. The more obscure and darke the sayings be to our vnderstanding, the further let vs thinke our selues to be from God, and his holy spirite, who was the author of them. Let vs wyth more reuerence indeuor our selues to search out the wisdom hidden in the outward barke of the Scripture. If we cannot vnderstand the sense & the reason of the saying, yet let vs not be scorners, iesters, and deriders, for that

104.
The second part of the information
is the bittermost token and shew of a reprobate, of
a plaine eniemy to GOD and his willedome. They
bee not idle fables to iest at, w^hych GOD doeth
seriously pronounce, and for serious matters let vs
esteemethem. And though in sundry places of the
scriptures, bee set out diuers rites and seremonies,
oblations and sacrifices: let vs not thinke strange
of them, but referre them to the times and people for
whome they serued, although yet to learned men
they be not vnprofitable to be considered, but to be
expounded as figures and shadowes of things and
persons, afterward openly reuealed in the new Te-
stament. Though the reherfall of the genealogies &
pedegrees of the fathers, be not to much edification
of the plaine ignorant people: yet is there nothing
so impertinently vttered in all the whole booke of
the Bible, but may serue to spirituall purpose in
some respect, to all such as will bestowet their labors
to search out the meanings. These may not be con-
demned, because they serue not to our vnderstand-
ing, nor make to our edification. But let vs turne
our labour to vnderstand, and to carrie away such
sentences and stories as bee more fit for our capacity
tie and instruction. And wher eas we read in di-
uers Psalmes, how Dauid did wish to the aduersa-
ries of God sometimes shame, rebuke, and confusi-
on, sometime the decay of their offspring and issue,
sometime that they might perish, and come sodenlie
to destruction, as he did wish to the captaines of the
Philistines: Cast forth (sayth he) thy lightning,
and teare them, shoote out thine arrowes, and con-
sume them, with such other maner of imprecations:
Pet

of certaine places of scripture.

Yet ought we not to be offended at such prayers of David, being a Prophet as hee was, singularly beloved of GOD, and rapt in spirite, with an ardent zeale to Gods glory. Hee spake them not of priuate hatred, and in a stomack against their persons: but wished spiritually the destruction of suche corrupt errours and vices, which raigned in all diuelishe persons, set against GOD. He was of like minde as Saint Paul was, when he did deliuer Himeneus and Alexander, with the notozious fornicatour, to Satan, to their temporall confusion, that their spirit might be saued against the day of the Lord. And when David did professe in some places that he hated the wicked: yet in other places of the Psalmes hee professeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the soule. Which perfection of spirite, because it cannot bee perfourmed in vs, so corrupted in affections as we be, wee ought not to vse in our priuate causes the like words in forme, for that wee can not fulfill the like words in sense. Let vs not therfore be offended, but searche out the reason of such wordes before wee bee offended, that wee may the more reuerently iudge of such sayings, though straunge to our carnall vnderstandings, yet to them that be spiritually minded, iudged to be zealously and godlye pronounced. God therefore for hys mercies sake, vouchsafe to purifie our minds through faith in his sonne Iesus Christ, and to instil the heavenly drops of his grace into our hard stony hearts, to supplie the same, that wee be not contemners & deriders of his infalible word: but that with al humblenes of mind
and

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The first part of the Sermon
and Christian reuerence, wee may endeavour our
selues to heare and to read his sacred Scriptures,
and inwardly so to digest them, as shall bee to the
comfort of our soules, and sanctification of hys holy
name: to whome with the son, and the holy ghost,
thre persons and one liuing God, be all laud, honor
and praise for euer, and euer, Amen.



*An Homilie of almes-deedes and mer-
cifulnesse towards the poore and needie.*



Amongst the manifold dueties that
Almightye God requircth of hys
faythfull Seruaunts the true Chi-
istians, by the which hee woulde
that both his name shoulde be glo-
rified, and the certaintie of their vocation declared,
there is none that is eyther more acceptable vnto
hym, or more profitable for them, then are the
works of mercy and pittie shewed vpon the poore,
which be afflicted with any kind of myserie.

And yet this notwithstanding (such is the
slouthfull sluggishnesse of our dull nature, to that
which is good and godly) that wee are almoste
in nothing more negligent and lesse carefull, than
wee are therein. It is therefore a very necessary
thing,

of Almes-deedes.

thing, that Gods people should awake their sleepe
minde, and consider their dutie on this behalfe.
And mete it is, that all true Christians should de-
sirously seeke & learne what God by his holy word
doeth herein require of them : That first knowing
their dutie (whereof many by their slacknesse seeme
to be very ignoraunt) they may afterwarde diligently
endeuour to perform the same. By the which
both the godly charitable persons may be encoura-
ged to goe forwards and continue in their mercifull
deedes of almes giuing to the poore, and also such
as hitherto haue either neglected, or contemned it,
may yet now at length (when they shall heare how
much it appertaineth to them) aduisedly consider it,
and vertuously apply themselues thereunto.

And to the intent that euerie one of you may the
better vnderstande that which is taught, and also
easilie beare away, and so take more fruite of that
shall be saide, when seuerall matters are seuerallie
handled : I minde particularly, and in this order, to
speake and intreate of these points.

First, I will shew how earnestly almightie God
in his holy worde doeth exact the doing of almes-
deeds of vs, and how acceptable they be vnto him.

Secondly, how profitable it is for vs to vse them,
and what commoditie and fruit they will bring
vnto vs.

Thirdly and last, I will shew out of Gods word,
that who so is liberall to the poore, and releueth
them plenteously, shall notwithstanding haue suffi-
cient for himselfe, and euermore be without danger
of penury and scarcitie.

Corr.

The first part of the Sermon

Concerning the first, which is the acceptation and dignitie, or price of almes deedes before God: knowe this, that to helpe and succour the poore in their neede and miserie, pleaseeth **G O D** so much, that as the holy Scripture in sundrie places recordeth, nothing can be more thankefully taken or accepted of God. For first wee reade, that almightie God doth account that to be giuen & to bee bestowed vppon himselfe, that is bestowed vpon the poore: For so doth the holie Ghost testifie vnto vs by the wise man, saying: He that hath pitie vpon the poore, lendeth vnto the Lord himselfe. And Christ in the Gospell auoucheth, and as a most certaine trueth, bindeth it with an oath, that the almes bestowed vpon the poore, was bestowed vppon him, and so shall be reckoned at the last day. For thus he sayth to the almes-giuers, when he sitteth as iudge in the doome, to giue sentence of euerie man according to his deserts: Verilie I say vnto you, whatsoeuer good & mercifull deepe you did vpon anie of the least of these my brethren, yee did the same vnto mee. In relieuing their hunger, yee relieved mine, in quenching their thirst, ye quenched mine, in clothing the, yee clothed mee, and when ye harboured them, yee lodged me also, when ye visited them being sicke in prison, ye visited me. For as he that hath receyued a princes embassadours, and intertaineth them well, doth honour the prince from whom those embassadours do come: So he that receiueth the poore and needy, & helpeth them in their affliction and distress, doth thereby receiue & honour Christ their master, who as hee was poore and needie himselfe whilest he

Prou. 19.

Matt. 25.

of almes deedes. AdmT

he liued here among vs, to worke the misery of our saluation, so at his departure hence, he promised in his stead to send vnto vs those that were poore; by whose meanes his absence should be supplied: and therefore that we should do vnto him, wee must do to them. And for this cause dyd almightie God say vnto Moses. The land wherein you dwel, shall neuer bee without poore men: because he would haue cōtinuall trial of his people, whether they loued him or no, that in shewing themselves obediēt vnto his will, they might certainly assure themselves of hys loue and fauour towarde them, and nothing doubt but that as his lawe and ordinaunce (where in hee commanded them that they should open their hand vnto their brethren that were poore and needy in the land) were accepted of them and willingly performed: so he would on his part louingly accept them, and truely performe his promises that he had made to them. The holy Apostles and Disciples of Christ, who by reason of his daily conseruation, saw by his deeds, and heard in his doctrine, how much he tendered the poore: the Godly fathers also, that were both before and since Christ, indued without doubt with the holy ghost, and most certainly certified of Gods holy will: they both doe most earnestly exhort vs, and in all their writings almost continually admonishe vs, that we would remember the poore, and bestowe our charitable almes vpon them.

Saint Paul crieth vnto vs after this sort: Comfort the feeble minded, lift vp the weake, and be charitable towardes all men. And againe: To doe good to the poore, and to distribute almes gladly,

Deut, 16.

1. The. 5.

Heb. 13,

see

The first part of the Sermon

Heb, 13.

Esay. 53.

Tobi. 4.

Ad pop.

Amos.

Hom, 35.

Eccle. 33.

see that thou doe not forget for with such sacrifices
God is pleased. Esay the Prophet teacheth on
 this wise, Deale thy bread to the hungry, and bring
 the poore wandering home to thy house: when
 thou seest the naked, see thou cloathe him, and hide
 not thy face from thy poore neighbour, neither de-
 spise thou thine owne flesh. And the holpe father
 Tobie giueth this counsaile: Giue almes (sayeth
 hee) of thine own goods, and turne neuer thy face
 from the poore, ceate thy bread with the hungry and
 couer the naked with thy cloathes. And the lear-
 ned and godlie Doctour Chrysostome giueth this
 admonition: Let mercifull almes be alwaies with
 vs as a garment, that is, as mindfull as we will be
 to put our garments vppon vs, to couer our naked-
 nesse, to defende vs from the colde, and to shew our
 selues comely: So mindfull let vs be at all times
 and seasons, that we giue almes to the poore, and
 shewe our selues mercifull towarde them. But
 what meane these often admonitions and earnest
 exhortations of the Prophets, Apostles, fathers,
 and holpe Doctours? Surely, as they were faith-
 full to Godwarde, and therefore discharged their
 duetye truely in telling vs what was Gods will:
 so of a singular loue to vs warde, they laboured not
 onely to informe vs, but also to perswade with vs,
 that to giue almes, and to succour the poore and
 needye, was a very acceptable thing, and high sa-
 crifice to God, wherein hee greatly delighted, and
 hadde a singular pleasure. For so dooth the wise
 man the sonne of Sirach teache vs, saying: Who
 so is mercifull and giueth almes, hee offereth the
 right

Of Almes-deedes.

right thanke offering. And hee addeth thereto: The right thanke offering, maketh the Altar fat, and a sweete smell it is before the highest, it is acceptable before God, and shall neuer be forgotten. And the truth of this doctrine is verified by the examples of those holy & charitable fathers, of whome we reade in the Scriptures, that they were giuen to mercifull compassion towards the poore, and charitable relieuing of their necessities. Such a one was Abraham, in whome God had so great pleasure, that hee vouchsafed to come vnto him in furme of an Angell, and to bee entertained of him at his house. Such was his kinsman Lot, whom God so fauoured for receyuing his messengers into his house, which otherwise should haue laine in the streete, that hee saued him, with his whole familie, from the destruction of Sodom & Gomorra. Such were the holy fathers, Job, and Tobie, with manie others, who felt most sensible proofes of Gods special loue towards them. And as all these by their mercifulnesse and tender compassion which they shewed to the miserable afflicted members of Christ, in the relieuing, helping & succouring them with their temporall goodes in this life, obtained Gods fauour, and were deare, acceptable and pleasant in his sight: so now they themselues take pleasure in the fruition of God, in the pleasant ioyes of heauen, & are also in gods eternal word set before vs as perfect examples euer before our eyes, both howe we shal please God in this mortal life, & also how we may come to liue in ioy with the in euerlasting pleasure and felicity. For most true is that saying whiche

Augustine

The first part of the Sermon

Augustine hath, that the giuing of alms and the relieuing of the poore, is in the right way to heauen, Via coeli pauper est The poore man (saith he) is the way to heauen. They vsed in times past, to set in hie wayes sides y picture of Mercurie, pointing with his finger which was the right way to the towne, And we vse in crosse wayes to set vp a wooden or stone crosse, to admonish the trauielling man which way he must turne when hee commeth thither, to direct his iourney aright. But Gods worde (as S. Augustine saith) hath set in the way to heauen, the poore man and his house, so that who so will goe aright thither, and not turne out of the way, must goe by the poore. The poore man is that Mercurie that shall set vs the readie way: and if we looke wel to this marke, we shall not wander much out of the right path. The maner of wise worldly men amongst vs is, that if they know a man of meaner estate then themselves, to bee in fauour with the Prince, or any other noble man, whome they either feare or loue, such a one they will be glad to benefite and pleasure, that when they haue neede they may become their spokes-man, either to obtaine a commoditie, or to escape a displeasure. Now surely it ought to be a shame to vs, that worldly men for temporall things that last but for a season, shoulde be more wise and prouident in procuring them, then we in heauenly. Our Saviour Christ testifieth of poore men, that they are deare vnto him, and that hee loueth them especially: For he calleth them his little ones, by a name of tender loue, he saith they be his brethren. And Saint James saith, that
God

Of almes-deedes

God hath chosen them to be the heyres of his king-
 dom. Hath not god (saith he) chosen the poore of this
 world to himselfe, to make them hereafter the rich
 heires of that kingdome which he hath promised to
 them that loue him? And we know that the pray-
 er which they make for vs, shall bee acceptable, and
 regarded of GOD, their complaint shall bee heard
 also. Thereof doeth Iesus the Sonne of Syrach
 certainly assure vs saying: If the poore complaine
 of thee in the bitternesse of his soule, his prayer shall
 bee heard, euen hee that made him shall heare him.
 Be courteous therefore vnto the poore. We knowe
 also that hee who acknowledgeth himselfe to bee
 their master and patrone, and refuseth not to take
 them for his seruants, is both able to pleasure and
 displeasure vs, and that we stande euerie houre in
 neede of his helpe. Why should wee then be either
 negligent or vnwilling to procure their friendship
 and fauour, by the which also we may bee assured
 to get his fauour, that is both able and willing to do
 vs al pleasures that are for our comoditie & wealth?
 Christ doth declare by this, how much he accepteth
 our charitable affection toward the poore, in that he
 promiseth a reward vnto them that giue but a cup
 of cold water in his name to them that haue neede
 thereof, and that rewarde is the kingdome of hea-
 uen. No doubt is it therefore that God regardeth
 highly, that which he rewardeth so liberally. For he
 that promiseth a princely recompence, for a begger-
 ly beneuolence, Declareth that he is more delighted
 with the giuing, then with the gift, and that hee
 as much esteemeth the doing of the thing, as the

Iacob 1.

Eccle 4.

F

fruit

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The second part of the Sermon
fruite and commoditie that commeth of it. Who so
therefore hath hitherto neglected to giue almes, let
him know that God now requireth it of him, and
hee that hath bene liberall vnto the poore, let him
knowe that his godly doinges are accepted, and
thankfully taken at Gods hands, which he wil re-
quite with double and treble. For so sayth the wise
man: Hee which sheweth mercie to the poore, doeth
lay his monie in banke to the Lord, for a large inte-
rest and gaine: the gaine being chieflie the possessi-
on of the life euerlasting, through the merits of our
Saviour Iesus Christ, to whom with the father &
the holy ghost, be al honor and glory for ever. Amen.

The second part of the Sermon
of Almes-deeds.



Ye haue heard before (dearelie
beloued) that to giue almes vn-
to the poore, and to help them in
time of necessitie, is so accepta-
ble vnto our Saviour Christ,
that he counteth that to be don
to himselfe, that we doe for his
sake vnto them. We haue heard
also howe earnestly both the Apostles, Prophetes,
holy fathers, and doctours, doe exhort vs vnto the
same. And ye see how well beloued and deare vnto
God they were, whom the Scriptures report vnto
vs to haue bin good almes-men. Wherefore if either
their good examples, or the wholesome counsell of
godly fathers, or the loue of Christ, whose especial
fauiour

of almes-deedes.

fauiour we may be assured by this meanes to obtain
may now we vs, or do any thing at all with vs: let vs
prouide vs that from hence forth we shew vnto god-
ward this thankfull seruice to be mindfull and rea-
dy to helpe them that be poore and in miserie.

Now will I this second time, that I entreate
of almes-deeds, shew vnto you how profitable it is
for vs to exercise them, and what fruit thereby shall
arise vnto vs, if we doe them faithfully. Our Saui- Math 16,
our Christ in the Gospell teacheth vs, that it prosy-
teth a man nothing to haue in possession all the ri-
ches of the whole worlde, and the wealth or glorie
thereof, if in the meane season he lose his soule, or doe
that thing whereby it should become captiue vnto
death, sinne, and hell fire. By the which saying he
not onely instructeth vs how much the soule health
is to be preferred before worldly commodities: but
also serueth to stir vp our mindes, and to pricke vs
forwarde to seeke diligently, and learne by what
meanes we may preserve & keepe our soules euer in
safetie: that is, how wee may recouer our health if it
bee lost or impaired, & how it may be defended and
maintained, if once we haue it. Yea, he teacheth vs
also thereby to esteeme that as a pretious medicine &
an inestimable iewel, that hath such strength & ver-
tue in it, that can either procure or preserve so incom-
parable a treasure. For if we greatly regard & me-
dicine or salue that is able to heal sundry & grauous
diseases of the body: much more wil we esteeme that
which hath like power ouer & soul. And because we
might be better assured both to know & haue in re-
diness & so profitable a remedy, he as a most faithfull

The second part of the Sermon

and louing teacher, sheweth himselfe both what it
is, and where we may finde it, and how wee may
vse and applie it. For when both he and his disciples
were greuously accused of the Pharisees, to haue
defiled their soules in breaking the constitutions of
the Elders, because they went to meate, and wash-
ed not their handes before, according to the custome
of the Jewes: Christe answering theyr supersti-
tious complaint, teacheth them an especiall reme-
dy: howe to keepe cleane their soules, notwith-
standing the breache of such superstitious orders.
Giue almes (saith hee) and beholde all thinges
are cleane vnto you. Hee teacheth them, that to be
mercifull and charitable in helping the poore, is the
meanes to keepe the soule pure and cleane in the
sight of G O D. Wee are taught therefore by this,
that mercifull almes-dealing, is profitable to purge
the soule from the infection and fylthie spotted of
sinne. The same lesson doeth the holye Ghost also
teache in sundrie places of the Scripture, saying:
Mercifulnesse and almes-giuing purgeth from all
sinnes, and deliuereth from death, and suffereth
not the soule to come into darkenesse. A great con-
fidence maye they haue before the highe G O D,
that shewe mercy and compassion to them that are
afflicted. The wise preacher the son of Sirach con-
firmeth the same, when he saith, that as water quen-
cheth burning fire, euen so mercy & almes resisteth
and reconcileth sins. And sure it is, that merciful-
nes quaileth the heat of sin so much, that they shall
not take holde vppon man to hurte him, or if yee
haue by any infirmities or weakenesse bene touched
and

Of Almes-deedes.

and annoyed with them, straight wayes shall mercifulnesse wipe and wash them away, as salues and remedies to heale their sores and greivous diseases. And therupon that holy father Cyprian taketh good occasion to exhort earnestly to the mercifull worke of giuing almes, and helping the poore, and there hee admonisheth to consider how wholesome and profitable it is to releue the needie, and helpe the afflicted, by the which wee may purge our sins, and heale our wounded soules.

But yet some will say vnto me, If almes-giuing and our charitable works towarde the poore, be able to wash away sinnes, to reconcile vs to God, to deliuer vs from the perill of damnation, and make vs the sonnes and heires of gods kingdome: then is Christs merits defaced, and his blood shedde in vaine, then are wee iustified by workes, and by our deedes may we merit heauen, then doe we in vaine beleue that Christ died for to put away our sinnes, and that he rose for our iustification, as S. Paule teacheth. But ye shall vnderstand (dearely beloued) that neither those places of Scripture before alledged, neither the doctrine of the blessed martyr Cyprian, neither anie other Godlie and learned man, when they, in extolling the dignitie, profit, fruit, and effect of vertuous and liberall almes, doe say that it washeth away sinnes, and bringeth vs to the fauor of God, doe meane, that our worke and charitable deede is the originall cause of our acception before God, or that for the dignity or worthines therof, our sinnes may be washed away, and wee purged and cleansed of all the spotted of our iniquities: For that

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were indeed to deface Christ, and to defraude him of his glorie. But they meane this, and this is the vnderstanding of those & such like sayings: that God of his mercy & especiall fauor towards them whom hee hath appoynted to euerlasting saluation, hath so offered his grace especially, & they haue so receyued it fruitfully, that although by reason of their sinfull liuing outwardly, they seemed before to haue bin the children of wrath & perdition, yet now the spirite of God mightily working in them, vnto obedience to gods will & commandements, they Declare by their outward daeds & life, in the shewing of mercy, and charity, (which cannot come but of the spirit of god, and his especiall grace) that they are the vndoubted children of God appointed to euerlasting life. And so as by their wickednes & vngodly liuing, they shewed themselves according to the iudgement of men, which follow the outward appearance, to be reprobates & cast aways. So now by their obedience vnto Gods holy wil, and by their mercifulnes & tender pitie (wherein they shew themselves to be like vnto God, who is the fountain & spring of all mercy) they Declare openlie & manifestlie vnto the sight of men, that they are the sons of God, & elect of him vnto saluation. For as the good fruite is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit: so the good daedes of man are not the cause that maketh man good, but hee is first made good by the spirit and grace of God that effectually worketh in him, and afterward hee bringeth forth good fruit. And then as the good fruit doth argue the goodnes of the tree, so doth the good
and

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of almes-deedes

and mercifull deepe of the man, argue and certainly
 to prooue the goodnesse of him that doeth it, accord-
 ing to Christes sayings: We shall knowe them by
 their fruits. And if any man will object, that euill &
 naughtie man doe sometimes by their deedes ap-
 peare to be verie Godlye and vertuous: I will
 aunswere, so doeth y^e crab and choke-peare seeme
 outwardly to haue sometime as faire a redde, and
 as mellowe a coulour, as the fruit that is good in-
 deepe. But hee that will byte and take a taste, shal
 easily iudge betwixt the sower bitterness of the one,
 and the sweete sauourinesse of the other. And as the
 true Christian man, in thankfulness of his heart,
 for the redemption of his soul purchased by Christs
 death, sheweth kindly by the fruite of his faith, his
 obedience to **G O D**: so the other as a marchaunt
 with God, doth all for his owne gaine, thinking to
 winne heauen by the merite of his workes, and so
 defaceth and obscureth the price of Christes bloude,
 who onely wrought our purgation. The meaning
 then of these sayings in the Scriptures and other
 holy writings: Almes-deedes doe washe away our
 sinnes, and mercy to the poore doeth blot out our of-
 fences, is, that we doing these thinges according to
 Gods will and our duety, haue our sinnes in deepe
 washed away, and our offences blotted out: not for
 the worthinesse of them, but by the grace of **G O D**
 which worketh all in all, and that for the promise
 that God hath made to them that are obedient vn-
 to his commandement, that he which is the trueth
 might be iustified in perourning the truth, Due to
 his true promise. Almes-deedes do wash away our

The second part of the Sermon

sinnes, because God doth vouchsafe them to repute
vs as cleane and pure, when wee doe them for his
sake, and not because they deserue or merite our
purging, or for that they haue any such strength and
vertue in themselves. I know that some men, too
much addict to the aduancing of their good workes,
will not be contented with this answer, & no mar-
uail, for such men, can no answer content or suffice.
Wherefore leauing them to their own wilful sense,
we wil rather haue regard to the reasonable & god-
ly, who as they most certainly know and perswade
themselves, that al goodnes, al beauty, all mercy, al
benefites, al forgiveness of sinnes, & whatsoeuer can
be named good and profitable, either for the body or
for the soule, do come onely of gods mercy & mer fa-
uour, & not of themselves: so though they do neuer
so many and so excelent good daeds, yet are they ne-
uer puffed vp with the vaine confidence of them. And
thogh they heare and read in gods word, and other
wherin godly mens workes, that almes daeds, mer-
cy, and charitableness doth wash away sinne, and
blot out iniquitie: yet doe they not arrogantly and
proudlye sticke and trust vnto them, or brag them-
selves of them, as the proud Pharisee did, least with
the Pharisee they should be condemned: but rather
with the humble and poore publicane, confesse them-
selves sinfull wretches, vnworthy to look vp to hea-
uen, calling and crauing for mercy, that with the
Publicane they may be pronounced of Christ to be
iustified. The godly do learne that when the scrip-
tures saye, that by good and mercifull workes, we
are reconciled to Gods fauour: we are taught then
to

of almes-deedes

to know what Christ by his intercession and mediation obtaineth for vs of his father, when we bee obedient to his will, yea they learne in such manner of speaking a comfortable argument of Gods singular fauour and loue, attributeth that vnto vs and to our doings, that he by his spirite worketh in vs, and through his grace procureth for vs. And yet this notwithstanding, they cry out with S. Paule, Oh wretches that we are: and acknowledge (as Christ teacheth) that when they haue all done, they are but vnprofitable seruants, and with the blessed king Dauid, in respect of the iust iudgments of god, they do tremble, and say: who shall be able to abide it, Lord, if thou wilt giue sentence according to our deserts? Thus they humble themselves, and are exalted of God: they count themselves vile, & of God are counted pure and cleane: they condemne themselves, and are iustified of God: they thinke themselves vnworthie of the earth, & of God are thought worthy of heauen. Thus of Gods worde are they truly taught how to thinke rightly of merciful dealing of almes, and of Gods especiall mercye and goodnesse are made partakers of those fruites that his worde hath promised. Let vs then follow their examples, & both shewe obediently in our life those works of mercy that we are commaunded, & haue that right opinion and iudgement of them that we are taught, and we shall in like manner as they, be made partakers and feele the fruites and rewards that followe such godly liuing, so shall we know by proue what profit and commoditie both come of giuing of almes, and succouring of the poore.

The

The third part of the Homilie of
almes-deedes.



Ye haue alredy heard two partes of this treatise of almes-deedes. The first, howe pleasant and acceptable before **G D** the doing of them is, the second, howe much it behoueth vs, and how profitable it is to apply our selues vnto them. Nowe in the third part will I take away that let that hindreth many from doing them. There bee many that when they heare howe acceptable a thing in the sight of God the geuing of almes is, and how much God extendeth his fauour towards them that are mercifull, and what fruits and commodities doth come to them by it, they wishe verie gladly with themselves that they also might obtain these benefites, and be counted such of God as whome he wolde loue or do for. But yet these men are with greedy couetousnesse so pulled backe that they will not bestow one halfe pennie, or one shiue of bread, that they might bee thought worthe of Gods benefites, and so to come into his fauour. For they are euer more fearefull, and doubting, least by often giuing, although it were but a little at a time, they should consume their goods, & so impouerish themselves, that euen themselves at the length shoulde not be able to liue, but shoulde be driven to beg, and liue of other mens almes. And thus they seek excuses to withhold themselves from the fauour of God, and chole with pinching couetousnesse, rather to leane vnto the diuell, than by charitable

Of Almes-deedes.

ritable mercifulnesse, either to come vnto Christ,
 or to suffer Christ to come vnto them. Oh that we
 had some cunning and skilfull phisition that were
 able to purge them of this so pestilent an humour,
 that so sore infecteth, not theyr bodie, but theyr
 mindes, and so by corrupting their soules, bringeth
 their bodie & soules into danger of hell fire. Now
 least there be anie such among vs (dearely beloued)
 let vs diligently search for that phisition, which is
 Jesus Christ, and earnestly labor that of his mercie
 he will truly instruct vs, and giue vs a present re-
 medie against so perillous a disease. Hearken then,
 whosoever thou art that fearest, least by giuing to
 the poore thou shouldest bring thy selfe to beggerie.
 That which thou takest from thy selfe to bestowe
 vpon Christ, can neuer be consumed and wasted a-
 way. Wherin thou shalt not beleue me, but if thou
 haue fayth, and be a true christian, beleue the holie
 ghost, giue credite to the authoritie of Gods worde
 that thus teacheth. For thus sayth the holie Ghost
 by Salomon: he that giueth vnto the poore, shal ne-
 uer want. Men suppose that by hoording and lay-
 ing by still, they shall at length be rich, and that by
 distributing and laying out, although it be for most
 necessarie and godly vles, they shall be brought to
 pouertie. But the holie Ghost, which knoweth all
 truth, teacheth vs another lesson, contrarie to this.
 He teacheth vs that there is a kinde of dispending
 that shall neuer diminish y^e stocke, & a kind of sauing
 that shal bring a mā to extreme pouerty. For where
 he sayth, that the good almes man shall neuer haue
 scarcitie, he addeth: But he that turneth away his
 eyes

The third part of the Sermon

1. Cor. 9.

eyes from such as bee in necessitie, shall suffer great pouertie himselſe. How farre Different then is the iudgement of man from the iudgement of the holie ghost? The holie Apostle Paul, a man full of the holie Ghost, and made priuie euen of the secreete will of God, teacheth: that the liberall almes giuer, shall not thereby bee impouerished. Hee that ministrerh (sayth hee) ſeede vnto the ſower, will miniſter alſo bread vnto you for ſode, yea, hee will multiplie your ſeede, and increaſe the fruits of your righteouſneſſe. He is not content to aduertise them that they ſhall not lacke, but hee ſheweth them alſo in what ſort God will prouide for them. Euen as hee prouided ſeede for the ſower in multiplying it, and giuing increaſe: ſo hee will multiplie their goodes, and increaſe them, that there ſhall bee great abundaunce. And leaſt we ſhould thinke his ſayings to bee but wordes, and not truth, we haue an example thereof in the third booke of Kings, which doth confirme and ſeale it by as a moſt certaine truth. The poore widow that receiued the baniſhed prophet of God, Elias, when ſhee had but a handfull of meale in a beſſell, and a little oile in a cruſe, whereof ſhe would make a cake for herſelfe and her ſon, that after they had eaten that, they might die, becauſe in that great famine there was no more ſode to be gotten: yet when ſhe gaue part thereof to Elias, and defrauded her owne hungrie bellie, mercifully to relieue him, ſhe was ſo bleſſed of God, that neither the meale nor the oyle was conſumed all the time while that famine did laſt, but thereof both the prophet Elias, ſhe, & her ſon, were ſufficiently nourished and had enough.

of almes-deedes.

nought. Oh consider this example, ye vnbeleuing and fayth lesse couetous persons, who discredite Gods worde, and thinke his power deminished.

This poore woman, in the time of an extreme and long dearth, had but one handfull of meale and a litle cruse of oile, her onely son was ready to perish before her face for hunger, and she her selfe like to pine away: and yet when the poore prophet came and asked part, shee was so mindefull of mercifullnesse, that shee forgat her owne misery, and rather than shee woulde omitte the occasion giuen to giue almes, and worke a worke of righteousnesse, shee was content presently to hazard her owne and her owne sonnes life. And you, who haue great plentie of meats and drinckes, great store of mothe-eaten apparel, yea, many of you great heapes of golde and siluer, and he that hath least, hath more than sufficient, nowe in this tyme, when (thanks be to GOD) no great famine doth oppresse you, your children being well cloathed and well fedde, and no danger of death for famine to be feared, will rather cast doubts and perils of unlikely penurye, than you will part with any peece of your superfluities, to helpe and succor the poore, hungry, & naked Christ, that cometh to your doores a begging. This poore and seely widow neuer cast doubts in all her misery what want she her selfe shoulde haue, shee neuer distrusted the promise that GOD made to her by the prophet, but straight way went about to releeue the hungry prophet of GOD, yea, preferring his necessitie before her owne. But we, like vnbeleuing wretches, before wee will giue one mite, wee will

The third part of the Sermon

will cast a thousand douts of danger, whether that
will stand vs in any sted, that we giue to the poore,
whether we shouide not haue need of it at any other
time, and whether here it should not haue ben more
profitable bestowed. . So that it is more hard to
wrench a strong naile (as the proverbe saith) out of
a post, than to wying a farthing out of our fingers.
There is neither the feare nor the loue of God be-
fore our eyes, we will more esteeme a mite, then we
either desire Gods kingdome, or feare the diuelles
dungeon. Harken therefore ye mercilesse myfers,
what will bee the end of this our vnnmercifull dea-
ling? As certainly as God nourished this poore wi-
dow in the time of famine, and increased her little
store, so that she had enough, & felt no penury when
other pined away: so certainly shal God plague you
with pouertie in the middest of plenty. Then when
other haue a bundance and be fed at ful, you shal vt-
terly waste & consume away your selues, your store
shal be destroyed, your goods pluckt from you, all
your gloxie and wealth shal perish: and that which
when you had, you might haue inioyed your selfe in
peace, and might haue bestowed bypon other most
godly, ye shall seeke with sorrow and sighs, and no
where shall finde it. For your vnnmercifulnesse to-
ward other, ye shall find no man that will shew mer-
cy toward you. You that had stony harts towards
other, shal find al the creatures of God to you ward
as hard as brasle & iron. Alas what furie and mad-
nes doeth possesse our mindes, that in a matter of
truth and certainty, we will not giue credit to the
truth, testifying vnto that which is most certaine.

Christ

Of almes-deedes

Christ saith, that if we will first seeke the kingdom of God, and do the works of righteousness therof, we shall not be left destitute, all other things shall be giuen to vs plenteously. May, say we, I will first looke that I be able to liue my selfe and be sure that I haue inough for me and mine, and if I haue any thing ouer, I wil bestow it to get Gods fauour, and the poore shall then haue part with me. See I pray you the peruerse iudgement of men, wee haue more care to nourish the carcas, then we haue feare to see our soule perish. And as Cyprian sayth, whilst we stand in doubt least our goodes faile, in being ouer liberall, wee put it out of doubt, that our life and health faileth, in not being liberall at all. Whilst we are carefull for diminishing of our stocke, wee are altogether carelesse to diminish our selues. We loue mammon, and lose our soules. We feare least our patrimonie should perish from vs, but we feare not least we should perish for it. Thus do wee peruerfly loue that we should hate, and hate that we should loue, wee be negligent where we should be carefull, & carefull where we need not. Thus vaine feare to lack our selues if we giue to y^e poore, is much like the feare of children & fowles, which when they see the bright glimmering of a glasse, they doe imagin straitway y^e it is the lightning, & yet the brightness of a glasse neuer was the lightning. Euen so, when we imagin that by spending vpon the poore, a man may come to pouertie, we are cast into a vaine feare, for we neuer heard or knew that by y^e meanes any man came to miserie, & was left destitute, & not considered of God. May we read to the contrary in the

Serme. de
Eccmo-
fina.

The third part of the Sermon

Pro. 10.

3. Reg. 17

the Scripture (as I haue before shewed, and as by infinite testimonies and examples may be proued) that whosoever serueth God faithfully and vnfainedly in any vocation, God will not suffer him to decay, much lesse to perish. The holy ghost teacheth vs by Salomon, that the Lorde will not suffer the soul of the righteous to perish for hunger. And therefore Dauid saith vnto all them that are merciful: O feare the Lord ye that be his Saints, for they that feare him lacke nothing. The lions do lacke and suffer hunger, but they which seek the Lord shal want no maner of thing that is good. When Elias was in the desert, God fed him by the ministerie of a rane that euening and morning brought him sufficient victuals. When Daniel was shut vp in the lions Denne, God prepared meate for him, and sent it thither to him: And there was the saying of Dauid fulfilled, The lions do lacke and suffer hunger, but they which seeke the Lord, shal want no good thing. For while the lions which should haue bin fed with his flesh, roared for hunger and desire of their pray, whereof they had no power, although it were present before them, hee in the meane time was refreshed from God, that should with his flesh haue filled the lions. So mightily doth God worke to preserve and maintaine those whom he loueth, so carefull is he also to feede them who in any state or vocation do vnfainedly serue him. And shall we now thinke that he will be vnmindfull of vs, if we be obedient to his worde, and according to his will haue pittie on the poore? He giueth vs all wealth, before we doe any seruice for it: & will hee see vs lacke necessities when

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when we doe him true seruice? Can a man thinke that he that feedeth Christ, can be forsaken of Christ, and left without food? Or will Christ denie earthly things vnto them whome hee promisseth heauenlie things for his true seruice? It cannot bee therefore (deare brethren) that by giuing of almes, we should at any time want our selues, or that wee which relieue other mens need, should our selues bee oppressed with penurie. It is contrarie to Gods worde, it repugneth with his promise, it is agaynst Christes propertie & nature to suffer it, it is the crafty surmise of the diuell to perswade vs it. Wherefore sticke not to giue almes freely, & trust notwithstanding, that Gods goodnesse will minister vnto vs sufficiencie and plentie, so long as we shall liue in this transitorie life, and after our days here wel spent in his seruice, & the loue of our brethren, we shall be crowned with euerlasting glory, to raigne with Christ our sauour in heauen, to whom with the father and the holy ghost, be al honoz and glory for euer. Amen.



An Homilie or Sermon concerning
the natiuitie and birth of our Sauour
Iesus Christ.



Among all y^e creatures that god made in the beginning of y^e world most excellent and wonderfull in their kind, there was none (as the Scripture beareth witnesse) to be compared al-

most

most

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most in any point vnto man, who as wel in body and in soule, excæded all other no lesse, then the sunne in brightnesse and light excædeth euery small and little star in the firmament. Hee was made according to the image and similitude of God, he was indued with all kinde of heauenly gifts, hee had no spot of vncleannesse in him, hee was sounde and perfect in all parts, both outwardly and inwardly, his reason was vncorrupt, his vnderstanding was pure and good, his will was obedient and godly, hee was made altogether like vnto God, in righteousnesse, in holinesse, in wisdom, in truth: to be short, in all kinde of perfection.

Psal. 4.

When he was thus created and made, almighty God, in token of his great loue towards him, chose out a speciall place of the earth for him, namely Paradise, where hee liued in all tranquillitie and pleasure, hauing a great abundance of worldly goodes, and lacking nothing that he might iustly require or desire to haue. For as it is saide, God made him Lord and ruler ouer all the workes of his handes, that hee should haue vnder his fete all sheepe and oren, all beastes of the field, all foules of the aire, all fishes of the sea, and vse them alwayes at his owne pleasure, according as hee should haue neede. Was not this a mirrour of perfection? Was not this a full perfect and blessed estate? Coulede any thing else bee well added hereunto, or greater felicitie desired in this world? But as the common nature of all men is, in time of prosperitie and wealth, to forget not onely themselues, but also God: Euen so did this first man Adam, who hauing but one command-

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commandement at Gods hand, namely, that hee should not eate of the fruit of knowledge of good and ill, did notwithstanding, most vnmindfully, or rather most willfully breake it, in forgetting the straight charge of his maker, and giuing eare to the craftie suggestion of that wicked Serpent the diuel. Whereby it came to passe, that as before he was blessed, so now hee was accursed, as before hee was loued, so now he was abhorred, as before hee was most beautifull and pretious, so now hee was most vile and wretched in the sight of his Lord and maker. In stead of the image of God, he was now become the image of the diuell. In stead of the citizen of heauen, he was become the bondslaue of hell, hauing in himselfe no one part of his former puritie and cleannesse, but being altogether spotted and defiled, insomuch that now he seemed to be nothing else but a lump of sinne, and therefore by the iuste iudgement of God, was condemned to euerlasting death. This so greate and miserable a plague, if it had only rested on Adam, who first offended, it had bene so much the easier, and might the better haue bene borne. But it fell not onely on him, but also on his posteritie and children for euer, so that the whole brood of Adams flesh should sustain the self same fall and punishment which their forefather by his offence most iustly had deserued. S. Paul in the fifth chapter to y^e Romans, saith, By the offence of only Adam, the fall came vpon al men to condēnation, & by one mans disobedience many wer made sinners. By which wordes we are taught, that as in Adam all men vniuersally sinned: so in

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Adam all men vniuersally receiued the reward of sinne, that is to say, became mortal, and subiect vnto death, hauing in themselves nothing but euerlasting damnation both of body and soule. They became (as Dauid saith) corrupt and abhominable, they went all out of the way, there was none that did good, no not one. O what a miserable and wooll state was this, that the sinne of one man should destroy & condemne all men, that nothing in all the world might be looked for, but only pangs of death, and pains of hell: Had it bin any maruel if mankind had bene vtterly driuen to desperation, being thus fallen from life to death, from saluation to destruction, from heauen to hell: But behold the great goodness and tender mercy of God in his behalfe: albeit mans wickednesse and sinfull behauiour was such, that it deserueth not in any part to be forgiven, yet to the intent he might not be cleane destitute of all hope & comfort in time to come, he ordained a new couenant, and made a sure promise therof, namely, that he would send a Messias or mediator into the world, which should make intercession, & put himselfe as a stay betwene both parties, to pacifie the wrath and indignation conceiued against sin, and to deliuer man out of the miserable curse & cursed miserie, wherinto he was fallen he dlong by disobeying the wil & commandement of the only Lord and maker. This couenant & promise was first made to Adam himselfe immediatly after his fall, as we read in the third of Genesis, where God saide to the serpent on this wise: I will put enmitie betweene thee and the woman, betwene thy seede and her seede.
He

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He shall breake thine heade, and thou shalt brise his
 heale. Afterward, the selfe same couenant was also Gene. 12.
 more amplie & plainly renewed vnto Abraham, where
 God promised him, that in his seed all nations and
 families of the earth should be blessed. Againe, it
 was continued and confirmed vnto Isaac, in the Gene. 26.
 same forme of wordes, as it was before vnto his fa-
 ther. And to þ intent that mankind might not dis-
 paire, but always liue in hope, almightie God neuer
 ceaseth to publish, repeat, confirm, and continue the
 same, by diuerse and sundrie testimonies of his pro-
 phets, who for the better perswasion of the thing,
 prophesied the time, the place, the maner and cir-
 cumstance of his birth, the affliction of his life, the
 kind of his death, the glorie of his resurrection, the
 receyuing of his kingdome, the deliuerance of his
 people, with all other circumstances belonging
 therunto. Esaias prophesied that he should be borne
 of a virgin, & called Emanuel. Michæas prophesied
 that hee shoulde bee borne in Bethlehem, a place of
 Iurie. Ezechiel prophesied that he should come of
 the stocke and linage of Dauid. Daniel prophesied
 that all nations and languages shoulde serue him.
 Zacharie prophesied that he should come in pover-
 tie, riding vpon an asse. Malachie prophesied that he
 should send Elias before him, which was John the
 Baptist. Jeremie prophesied that he should be solde
 for thirtie peces of siluer, &c. And al this was done
 that the promise and couenant of GOD, made
 vnto Abraham and his posteritie concerning the
 redemption of the worlde, might be credited and
 fullie beleued. Nowe as the Apostle Paule sayth,
when

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when the fulnes of time was come, that is, the perfection & course of yeeres, appointed from the beginning, then God according to his former couenaint and promise, sent a Messias, otherwise called a mediator, to the worlde, not such a one as Moses was, not such a one as Joshua, Saul, or David was: but such a one as should deliuer mankind from y^e bitter curse of the law, and make perfect satisfaction by his death, for y^e sins of al people, namely he sent his dære and only son Iesus Christ, borne (as y^e apostle saith) of a woman, & made vnder the lawe, that he might redæme them that were in bondage of the law, and make them the children of God by adoption. Was not this a wonderfull great loue towards vs that were his professed & open enemies: toward vs that were by nature the children of wrath, and firebræds of hell fire? In this (saith S. Iohn) appeared the great loue of God, that he sent his only begottē son into the world to saue vs, when we were his extreme enemies. Herein is loue, not that we loued him, but that he loued vs, and sent his son to be a reconciliation for our sins. S. Paul also saith, Christ, when we were yet of no strength, died for vs being vngodly. Doubtles a man will scarce die for a righteous man. Peraduenture some one durst die for him of whom they haue receiued good: But GOD setteth out his loue toward vs in that he sent Christ to die for vs, when we were yet void of all goodnes. This and such other comparisons doth the Apostle vse, to amplifie and set forth the tender mercie and great goodnes of God, declared towards mankind, in sending downe a Sauiour from heauen,
euen

Rom. 8.

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euen Christ the Lord. Which one benefit among all
 other, is so great and wonderfull, that neither tong
 can well expresse, neither heart think it, much lesse
 giue sufficient thanks to God for it. But heere is a
 great controuersie betweene vs and the Jewes,
 whether the same Iesus which was borne of the
 virgin Mary, bee the true Messias and true sau-
 iour of the world, so long promised and prophesied of
 before, They, as they are, and haue beene alwayes
 proud and stiff-necked, would neuer acknowledge
 him vntill this day, but haue looked and gaped for
 another to come. They haue this fond imagination
 in their heads, that Messias shal come, not as Christ
 did, like a poore pilgrime and simple soule riding v-
 pon an asse: but like a valiant and mighty king in
 great roialtie and honor. Not as Christ did, with
 a few fishermen, and men of small estimation in
 the worlde: but with a great armie of strong men,
 with a great train of wise & noble men, as knights,
 lords, earles, Dukes, princes, and so forth. Neither do
 they thinke that their Messias shal shamefully
 suffer death, as Christ did: but that he shal stoutly
 conquer, & manfully to subdue all his enemies, and
 finally obtaine such a kingdome on earth, as neuer
 was seene from the beginning. While they faine
 vnto themselves after this sort a Messias of their
 owne braine, they deceiue themselves, and account
 Christ as an abiect and fole of the worlde. There-
 fore Christ crucified (as S. Paul sayth) is vnto the
 Jewes a stumbling block, and to the Gentiles foo-
 lishnes because they think it an absurd thing, & con-
 trary to al reason, that a redeemer and sauioꝝ of the
 whole

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whole world shoulde be handled after such a sort as he was, namely scorned, reuiled, scourged, condemned, and last of all cruelly hanged. This, I say, seemed in their eyes strange, and most absurd, & therefore neither they would at that time, neyther will they as yet, acknowledge Christ to be their Messias and Saviour. But wee (dearely beloued) that hope and looke to be saued, must both stedfastly beleue, and also boldly confesse, that the same Iesus which was born of the virgin Mary, was the true Messias & mediator betweene God and man, promised & prophesied of so long before. For as the apostle writeth: with the hart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation. Againe in the same place: whosoever beleueth in him, shall neuer be ashamed nor confounded. Whereto agreeth also the testimonie of Saint Iohn, written in the fourth Chapter of his first generall Epistle, on this wise: whosoever confesseth that Iesus is the sonne of God, he dwelleth in God, and God in him.

There is no doubt, but in this point all christian men are fully and perfectly perswaded. Yet shall it not be a lost labor to instruct and furnish you with a few places concerning this matter, that ye may be able to stop the blasphemous mouths of all them, that most Jewishly, or rather diuellishly, shall at any time goe about to teach or maintaine the contrarie. First, ye haue the witnesse and testimonie of the angel Gabriel, declared as well to Zachary the high priest, as also to the blessed virgin. Secondly, ye haue the witnesse and testimonie of Iohn the Baptist,

Rom. 10.

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Baptist, pointing vnto Christ, and saying: Beholde the lambe of God that taketh away the sins of the world. Thirdly, ye haue the witnes and testimony of God the father, who thundered from heauen, and sayed, This is my Dearely beloued sonne, in whom I am well pleased, heare him. Fourthly, yee haue the witnesse and testimonie of the holy ghost, which came down from heauen in maner of a white doue, & lighted vpon him in the time of his baptisme. To these might be added a great number more, namly, the witnesse and testimonye of the wise men that came to Herod, the witnes and testimony of Simeon and Anna, the witnes and testimony of Andreu and Philip, Nathanael, & Peter, Nicodemus and Martha, with diuers other: But it were too long to repeat all, and a few places are sufficient in so plain a matter, speciallye among them that are alreadye perswaded. Therefore if the priuie impes of Antychrist, and crafty instruments of the diuill, shall attempt or go a bout to withdrawe you from this true Messias, & perswade you to look for a nother that is not yet come: let not them in any case seduce you, but confirme your selues with these & such other testimonies, of holy scripture, which are so sure & certaine, that all the diuels in hell shall neuer be able to withstand them. For as truly as God liueth, so truly was Iesus Christ the true messias & sauioz of the world, euen the same Iesus which as this day was borne of the virgin Mary, without all help of man, onely by the power and operation of the holy ghost.

Concerning whose nature and substance, because diuers and sundry heresies are rysen in these
our

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our dayes, through the motion and suggestion of sa-
 than: therefore it shall be needfull and profitable for
 your instruction, to speake a word or two also of this
 part. Wee are evidently taught in the Scripture,
 that our Lord and saviour Christ consisteth of two
 feuerall natures, of his manhood, being therby per-
 fect man, and of his Godheade, beeing thereby per-
 fect God. It is written: The worde, that is to say,
 the second person in Trinitie, became flesh. GOD
 sending his o'wn Sonne in the similitude of sinfull
 fleshe, fulfilled those thinges which the Law could
 not. Christ being in foure with GOD, toke on
 him the foure of a Seruaunt, and was made like
 vnto man, being found in shape as a man. GOD
 was shewed in fleshe, iustified in spirite, seene of
 Angels, preached to the Gentiles, beleueed on in
 the world, and receiued vp in glorie. Also in another
 place: There is one GOD, and one Mediatour
 betweene God & man, euen the man Iesus Christ.
 These bee plaine places for the prooffe and declara-
 tion of both natures, vnited and knitte togeather in
 one Christ. Let vs diligently consider and waigh
 the workes that he dyd whilest hee liued on earth,
 and wee shall thereby also perceiue the selfe same
 thing to bee most true. In that hee did hunger and
 thirst, eat and drink, sleep and wake, in that he prea-
 ched the Gospel to the people, in that he wept and
 sorrowed for Ierusalem, in that he paid tribute for
 himself and Peter, in that he died and suffred death,
 what other thing did he else declare, but onely this,
 that hee was perfect man as we are? For which
 cause he is called in holy scripture, sometime the son
 of

ohn. 1.

Rom. 8.

Philip. 2.

1. Tim. 3.

the Natiuitie.

of Dauid, sometime the sonne of man, sometime the sonne of Marie, sometime the sonne of Ioseph, and so forth. Now in that he forgave sinnes, in that hee wrought miracles, in that he did cast out vniuers, in that hee healed men with his onely word, in that he knew the thoughts of mens hearts, in that he had the Seas at commaundement, in that hee walked on the water, in that hee rose from death to life, in that he ascended into heauen, and so forth: what other thing did hee shewe therein, but onely that he was perfect God, coequall with the father as touching his deitie? Therefore hee sayth, The father and I are all one, which is to be vnderstode of his Godhead. For as touching his manhood, he saith, The father is greater then I am. Where are now those Marcionites that deny christ to haue bin born in the flesh, or to haue bene perfect man? Where are now those Arians, which deny Christ to haue bene perfect God, of equall substance with the father? If there bee any such, hee may easily reprove them with these testimonies of Gods worde, and such other. Whereunto I am most sure, they shall neuer be able to aunswere. For the necessitie of our saluation did require such a Mediatour and Saviour, as vnder one person shuld be a partaker of both natures: It was requisite he should bee man, it was also requisite he should be god. For as the transgression came by man, so was it meete the satisfaction should be made by man. And because death, according to Saint Paul, is the first stipend and reward of sin: therefore to appease the wrath of God, & to satisfie his iustice, it was expedient that our mediator should

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should be such a one, as might take vpon him the sinnes of mankind, and sustain the due punishment thereof, namely Death. Moreover, he came in flesh, and in the selfe same flesh ascended into heauen, to declare and testifie vnto vs, that all faithfull people which steadfastly beleue in him, shall likewise come vnto the same mansion place, whereunto hee bearing our chiefe Captaine, is gone before. Last of all, hee became man, that wee thereby might receyue the greater comfort, as well in our prayers, as also in our aduersitie, considering with our selues, that we haue a mediator that is true man, as we are: who also is touched with our infirmities, & was tempted euen in like sort as we are. For these and sundrie other causes, it was most needfull hee should come as he did, in the flesh.

But because no creature, in that he is only a creature, hath or may haue power to destroy Death, and giue life, to ouercome hel, & purchase heauen, to remit sinnes, and giue righteousness: therefore it was needfull that our Messias, whose proper duetie and office that was, should be not onely full and perfect man, but also full and perfect God, to the intent hee might more fully and perfectly make satisfaction for mankind. God saith: This is my welbeloued son in whom I am wel pleased. By which place we learn that Christ appeased and quenched the wrath of his father, not in that he was only the son of man: But much more in that he was the sonne of God.

Thus you haue heard declared out of the Scriptures, that Iesus Christ was the true Messias and sauioꝝ of the world, that he was by nature and
sub:

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substance perfect God, and perfect man, & for what cause it was expedient he should be so. Nowe that we may be the more mindefull and thankfull vnto God in this behalfe, let vs briefly consider, and call to minde, the manifold and great benefites that we haue receiued by the Natiuitie and birth of this our Messias and Saviour.

Before Christes comming into the world, al men vniuersally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of bryambles and briers, lost sheepe, prodigall sonnes, naughtie and vnprofitable seruants, vnrightheous stewardes, workers of iniquitie, the broode of the Adders, blynde guides, sitting in darkenesse and in the shadowe of death: to be short, nothing else but Children of perdition, and inheritous of hell fire. To this doeth Saint Paul beare witnesse in diuers places of his Epistle, and Christe also him selfe in sundrie places of his Gospell. But after he was once come down from heauen, and had taken our fraile nature vpon him, he made all them that woulde receiue him true lie, and beleue his worde, good trees, and good ground, fruitfull and pleasant branches, Children of light, Citizens of heauen, sheepe of his fold, members of his bodie, heires of his kingdome, his true friendes and brethren, sweet and liuely bread, the elect and chosen people of God. For as Saint Peter saith in his first Epistle and second Chapter: He bare our sinnes in his body vpon the crosse, hee healed vs, & made vs whol by his stripes: and wheras before we were sheepe going astray, he by his coming

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ming brought vs home again to the true shepheard and Bishop of our soules, making vs a chosen generation, a royall priesthood, and holy nation, a particular people of God, in that he died for our offences, and rose againe for our iustification. Saint Paul to Timothy the third Chapter: wee were (saith he) in times past, vnwise, disobedient, deceiued, seruing diuers lustes and pleasures, liuing in hatred, enuy, malitiousnesse, and so forth.

But after the louing kindenesse of G O D our Saviour appeared towards mankind, not according to the righteousnesse that we had done, but according to his great mercy, hee saued vs by the fountaine of the new birth, and by the renewing of the holy Ghost, which he powred vpon vs abundantly, through Iesus Christ our saviour, that wee being once iustified by his grace, should be heires of eternal life, through hope and faith in his blood.

In these and such other places, is set out before our eies, as it were in a glasse, the abundant grace of God, receiued in Christ Iesu, which is so much the more wonderfull, because it came not of any desert of ours, but of his meer and tender mercy, euen then when we were his extreame enemies: But for the better vnderstanding and consideration of this thing, let vs behold the end of his comming, so shall

Math. 2,
Math. 5,
Iohn. 18,
Tuke. 4.
Iohn. 8.
Math 9,
Math, 11.

we perceiue what great commodity and profite his Natiuitie hath brought vnto vs miserable and sinful creatures. The end of his comming was to saue and deliuer his people, to fulfill the lawe for vs, to beare witnesse vnto the trueth, to teach and preach the wordes of his Father, to giue light vnto the worlde

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world, to call sinners to repentance, to refresh them
that labor and be heauie laden, to cast out the prince
of this world, to reconcile vs in the body of his flesh,
to dissolue the workes of the Diuell, last of all, to
become a propitiation for our sinnes, and not for
ours onelie, but also for the sinnes of the whole
world.

John 12.
Colof. 1.
Heb. 10.
Rom. 5.

These were the chiefe ends wherfore Christ be-
came man, not for any profit that shuld come to him
selfe thereby, but onely for our sakes, that we might
vnderstand the wil of God, be partakers of his hea-
uenlie light, be deliuered out of the diuels clawes:
released from the burthen of sinne, iustified through
faith in his blood, and finally, receiued vp into euer-
lasting glory, there to reign with him for euer. Was
not this a great and singuler loue of christ towards
mankinde, that being the expresse and liuely image
of God, he would notwithstanding humble himself
and take vpon him the fourme of a Seruant, and
that onely to saue and redeme vs? O howe much
are we bound to the goodnes of God in this behalf?
Howe many thanks and prayles do we owe vnto
him for this our saluation wrought by his dear and
onely sonne Christ: who became a pilgrime in earth
to make vs citizens in heauen, who became the son
of man to make vs the Sonnes of GOD, who
became obedient to the Lawe, to deliuer vs from
the curse of the Lawe, who became poore to make
vs rich, vile to make vs precious, subiect to death,
to make vs liue for euer. What greater loue coulde
wee seeleie creatures desyre or wish to haue at
Gods handes? Therefore dearelie beeloued,
let

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let vs not forget this exceeding loue of our Lord and Saviour, let vs not shew our selues vnkindfull or vnthankfull toward him: but let vs loue him, feare him, obey him, and serue him. Let vs confesse him with our mouthes, prayse him with our tongues, beleue on him with our hearts, and glorifie him with our good workes. Christ is the light, let vs receiue the light. Christ is the truth, let vs beleue the truth. Christ is the way, let vs follow the way. And because he is our onelie maister, our onely teacher, our onelie shepheard and chiefe Captaine: therefore let vs become his Seruaunts, his scholars, his shepe, and his Souldiers. As for sinne, the flesh, the worlde, and the Diuell, whose Seruaunts and bond-slaves we were before Christes comming, let vs vtterly cast them of, and defie them, as the chiefe and onely enemies of our soule. And seeing wee are once deliuered from their cruell tyranny by Christ, let vs neuer fall in their hands againe, least wee chaunce to bee in a worse case then euer we were before. Happie are they, sayeth the Scripture, that continue to the end. Be faithfull (sayeth G D D) vntill death, and I will giue thee a crowne of life. Againe he sayeth in another place: Hee that putteth his hand vnto the plough, and looketh backe, is not meete for the kingdome of God. Therefore let vs be strong, steadfast, and vnmoueable, abounding alwaies in the workes of the Lord. Let vs receiue Christ, not for a time, but for euer, let vs beleue his worde, not for a time, but for euer, let vs become his Seruaunts, not for a time, but for euer, in consideration that hee hath redeemed
and

for good-Friday.

and saued vs, not for a time, but for euer, and will receyue vs into his heavenly kingdome, there to raigne with him, not for a time, but for euer. To him therefore with the father and the holy Ghost, be all honor, praise, and glory, for euer and euer, Amen.



An Homily for good-friday, concerning

the death and passion of our Sauour

Jesus Christ.



I should not become vs (wel-beloued in Christ) beeing that people which he redæmed from the diuel, from sinne and death, and from euerlasting damnation by Christ, to suffer this time to passe forth without any meditation, and remembraunce of that excellent work of our redemption, wrought as about this time, through the great mercie and charitie of our Sauour Jesus Christ, for vs wretched sinners, and his mortall enemies. For if a mortall mans deede, done to the behoofe of the common-wealth be had in remembrance of vs, with thanks for the benefite and profit which we receiue thereby: howe much more readily should we haue in memorie this excellent act and benefite of Christes death? whereby hee hath purchased for vs the vndoubted pardon and forgiveness of our sinnes, whereby

Z

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The Sermon of the passion

he made at one the father of heauen with vs, in such wise, that hee taketh vs now for his louing children, and for the true inheritours, with Christ his naturall Sonne, of the kingdome of heauen? And verilie, so much more doeth Christes kindenesse appeare vnto vs, in that it pleased him to deliuer himselfe of all his Godly honour, which hee was equallie in with his father in heauen, and to come downe into this vale of miserie, to bee made mortall man, and to be in the state of a most lowe seruaint, seruing vs for our wealth & profite, vs I say, which were his sworn enemies, which had renounced his holy law and commaundements, and followed the lustes and sinfull pleasures of our corrupt nature, And yet, I say, Did Christ put himselfe betwene Gods deserued wrath, and our sinne, and rent that obligation wherin wee were in daunger to God, and payed our debt. Our debt was a great deal too great for vs to haue paid. And without payment, GOD the father could neuer bee at one with vs. Neither was it possible to be loosed from this debt by our owne abilitie. It pleased him therefore to bee the payer thereof, & to discharge vs quite. who can now consider the grievous debt of sinne, which could none other wise bee payde but by the death of an innocent, and will not hate sinne in his heart? If GOD hateth Sinne so much, that hee would allowe neither man nor Angell for the redemption thereof, but onelie the death of his onely and welbeloued Sonne: who will not stande in feare thereof? If wee (my friends) consider this that for our sinnes this most innocent Lambe was giuen

Colos. 2.

for good-Friday.

driven to death, wee shall haue much mote cause
to bewayle our selues that wee were the cause
of his death, then to crye out of the malice and
crueltye of the Jewes, which pursued him to his
death. **W**ee dyd the deedes wherefore hee was
thus stricken and wounded, they were onely the
Ministers of our wickednesse. It is meete then
wee shoulde steppe lowe downe into our heartes,
and bewayle our owne wretchednesse and sinn-
full liuing. Let vs knowe for a certaynetye, that
if the moste dearelye beloued Sonne of **G O D**
was thus punished and stricken for the Synne
which hee hadde not done himselte. How much
more ought we soze to be stricken for our dayly and
manifolde sinnes which wee committe agaynste
G O D, if wee earnestly repent vs not, and be not
lopie for them? No man can loue sinne, which God
hateth so much, and be in his fauour. No man can
say that he loueth Christ truely, and haue his great
enemie (sinne I meane, the authour of his death)
familiar and in friendship with him. So much doe
wee loue God and Christ, as wee hate sinne. We
ought therefore to take great heed, that wee be not
fauourers thereof, least wee bee founde enemies to
God, a traitors to Christ. For not only they which
nailed Christ vpon the Crosse, are his tormentours **Heb. 6.**
and crucifiers: but al they (saith Saint Paul) cru-
cifie againe the sonne of God, as much as is in them,
which doe committe vice and sinne, which brought
him to his death. If the wages of sinne be death,
and death euermoring: Surely it is no small daun-
ger to bee in seruite thereof. If we liue after the
fleshe,

The Sermon of the passion

Rom. 8.
 Rom. 8.
 Rom. 1.
 Christ -
 hath not
 redeemed
 vs fro sin
 that wee
 should liue
 in sinne.
 Phillip 2.

 And he, and after the sinfull lustes thereof, Saint Paul threateneth, yea almighty God in saint Paul threateneth, that wee shall die. We can none otherwise liue to God, but by dying to sinne. If Christ be in vs, then is sinne dead in vs: and if the spirit of God be in vs, which raised Christ from death to life, so shall the same spirite raise vs to the resurrection of euer lasting life. But if sinne rule and raigne in vs, then is God, which is the fountain of al grace and vertue, departed from vs: then hath the Diuell his vngenerous spirit, rule and dominion in vs. And surely if in such miserable state we die, we shall not rise to life, but fall downe to death and damnation, and that without end. For Christ hath not so redeemed vs from sin, that we may safely returne there to againe: but he hath redeemed vs, that we should forsake the motions thereof, and liue to righteousness. Yea, we be therefore washed in our baptisme from the filthinesse of sinne, that wee should liue afterward in the purenes of life. In baptisme we promised to renounce the Diuell and his suggestions, we promise to bee (as obedient children) alwayes following Gods will and pleasure. Then if he be our father in deede, let vs giue him his due honour. If we be his children, let vs shewe him our obedience, like as Christ openly declared his obedience to his father, which (as Saint Paule writeth) was obedient euen to the verie death, the death of the Crosse. And this hee did for vs all that beleeue in him. For himselfe hee was not punished, for hee was pure and vndefiled of all manner of sinne. Hee was wounded (sayeth Elsaye) for our
 our

for good-Friday, 2nd

our wickednesse, and stripped for our sinnes: he suffered the penaltie of them himself, to deliver vs from danger: hee bare (saith) *Isay* all our sores and infirmities vpon his owne backe. No paine did hee refuse to suffer in his owne body, that he might deliver vs from paine everlasting. His pleasure it was thus to doe for vs, we deserued it not. Wherefore the more we see our selues bound vnto him, & more hee ought to be thanked of vs, yea, and the more hope may we take, that we shall receyue all other good things of his hande, in that we haue receiued the gift of his onely sonne, through his liberalitie. For if God (saith Saint Paul) hath not spared his owne sonne from paine and punishment, but delivered him for vs all vnto the death: how should hee not giue as all other things with him? If we want anie thing, either for bodie or soule, wee maye lawfullie and boldly approach to God, as to our mercifull father, to aske that we desire, and we shall obtaine it. For such power is giuen to vs, to be the Children of GOD, so many as beleeue in Christs name. In his name whatsoeuer we aske, we shall haue it graunted to vs. For so well pleased is the father almightie GOD, with Christ his sonne, that for his sake he fauoureth vs, and will deny vs nothing. So pleasaunt was the sacrifice and oblation of his sonnes death, which hee so obedientlie and innocentlie suffered, that wee should take it for the onelie and full amendes for all the sinnes of the worlde. And such fauour did hee purchase by his death, of his heavenly father for vs, that for the merite thereof if (we be true Christians indeede, and

Isay 4.*Rom.* 8.*Iohn.* 1.*Matt.* 11.

The Sermon of the passion

not in word onely) we be now fully in Gods grace againe, and clearly discharged from our sinne. No tongue surely is able to expresse the worthinesse of this so precious a death. For in this standeth the continuall pardon of our dayly offences, in this resteth our iustification, in this we be allowed, in this is purchased the euerlasting health of our soules. **Yea,** there is none other thing that can bee named vnder heauen to saue our soules, but this onelie worke of Christes precious offering of his bodie vpon the Altar of the Crosse. Certes there can bee no worke of any mortall man (be he neuer so holie) that shalbe coupled in merites with Christes most holie act. For no doubt, all our thoughts and deedes were of no value, if they were not allowed in the merites of Christes death. All our righteousnesse is farre vnperfect, if it be compared with Christs righteousness. For in his actes and deedes, there was no spot of sinne, or of any vnperfectnes. And for this cause they wer the more able to be the true amends of our righteousness, where our actes and deedes bee full of imperfection, and infirmities, and therefore nothing worthie of themselves to stir God to any fauour, much lesse to chalenge the glorie that is due to Christes act and merite. For not to vs (saith Dauid) not to vs, but to thy name giue the glory, O Lord. Let vs therefore (good friends) with all reuerence glorify his name, let vs magnify and praise him for euer. For he hath dealt with vs according to his great mercie, by himselfe hath he purchased our redemption. He thought it not inough to spare himselfe, and to send his Angel to doe this deed, but he

Acts 4.

Our
deeds bee
full of im-
perfecti-
on.

Psal. 113,

Heb. 1,

for good-Friday.

he wold do it himself, that he might do it the better
and make it the more perfect redemption. He was
nothing moued with the intollerable paines that
he suffered in the whole course of his long passion, to
repent him thus to doe good to his enemies: but he
opened his heart for vs, and bestowed himself who-
ly for the ransoming of vs. Let vs therefore now
open our hearts again to him, and study in our liues
to be thankfull to such a Lord, and euer more to be
minded full of so great a benefite, yea, let vs take vp
our crosse with Christ and followe him. His passion
is not onely the ransome and whole amendes for
our sinne, but it is also a most perfect example of all
patience and sufferance. For if it behoued Christe
thus to suffer, and to enter into the glorie of his fa-
ther: why should it not become vs to beare patient-
ly our small crosses of aduersitie, and the troubles
of this world? For surely (as sayeth Saint Peter)
Christ therefore suffered, to leaue vs an example to
follow his steps. And if we suffer with him, we shall
be sure also to raigne with him in heauen. Not that
the sufferance of this transitorie life shoulde be wor-
thy of that glorie to come, but gladly shoulde we be
contented to suffer, to be like Christ in our life, that
so by our workes we may glouifie our father which
is in heauen. And as it is paynfull and gracious to
beare the crosse of Christ in the griefes and displea-
sures of this life: so it bringeth forth the ioyful fruit
of hope, in all them that be exercised therewith. Let
vs not so much beholde the payne, as the rewarde
that shall follow that labour. Nay, let vs rather
endeuour our selues in our sufferance, to endure
innocent.

AAs. 17.

1. Pet. 2.

1. Tim. 2.

Rom 8.

Math 5.

Heb 11.

Iacob 1.

The sermon of the passion

1, Pet. 2,

The pati-
ence of
Christ.

Perfect
patience

Math. 5

The meek-
nes of
Christ.

Luke 25.

innocent ly and guiltlesse, as our Saviour Christe
did. For if we suffer for our deservings, then hath
not patience his perfect worke in vs? but if vnde-
servingly wee suffer losse of goods and life, if wee
suffer to be evil spoken of for the love of Christ, this
is thankfull before G O D, for so did Christ suffer.
He neuer did sinne, neyther was any guile found
in his mouth. Yea, when he was reviled with
tauntes, he reviled not againe. When hee was
wrongfully dealt with, hee threatened not againe,
nor reuenged his quarell, but Delivered his cause
to him that iudgeth rightly. Perfect patience, ca-
reth not what or howe much it suffereth, whether
offended or foe: but studieth to suffer innocentlye,
and without deservings. Yea, hee in whome per-
fect charitie is, careth so little to reuenge, that hee
rather studieth to doe good for euill, to blesse and
say well of them that curse him, to praye for them
that pursue him, according to the example of our
Saviour Christ, who is the most perfect example
and pattern of all meekenes and sufferance, which
hanging vpon his crosse, in most feruent anguish,
bleeding in euery part of his blessed bodie, being set
in the middlest of his enemies and crucifiers: and
he, notwithstanding the intollerable paines which
they sawe him in, being of them mocked and scof-
ned dispitefully without all fauour and compassion,
had yet towards them such compassion in hearte,
that he prayed to his father of heauen for them, and
sayed: O father, forgive them, for they wot not
what they doe. What patience was it also which
hee shewed, when one of his owne Apostles and
seruants

for good-Friday.

seruants which was put in trust of hym, came to betray him vnto his enimies to the death? He said Math 15. nothing worse to him, but, Friend wherefore arte thou come? Thus (good people) shoulde wee call to minde the great examples of charitie which Christ shewed in his passion, if wee will fruitfully remember his passion. Such charitie & loue shold we beare one to another, if we will be the true seruantes of Christ. Math 5. For if we loue but them which loue and say wel by vs, what great thing is it that we do, sayth Christ? Do not the Pharisees and open sinners so? we must be more perfect in our charitie than thus, euen as our father in heauen is perfect, which maketh the light of his sun to rise vppon the good and the bad, and sendeth his raine vppon the kind and vnkind. After this maner shoulde we shew our charitie indifferently, as well to one as to an other, as wel to friend as foe, like obedient children, after the example of our father in heauen. For if Christ was obedient to his father euen to the death, and that the most shamefull death (as the Iewes esteemed it) the death of the crosse: Why should wee not be obedient to God in lower points of charitie & patience? Eccle. 28. Let vs then forgiue our neighbours their small faults, as GOD for Christs sake hath forgiuen vs our great. Math 28. It is not meete that we should craue forgiveness of our great offences at Gods handes, and yet will not forgiue the small trespasses of our neighbours against vs. We do call for mercy in vaine, if we wil not shew mercy to our neighbours. For if wee will not putte wrath and displeasure forth of our heartes to our christian brother, no more

The sermon of the passion

more will God forgive the displeasure & wrath that our sinnes haue deserued afore him. For vnder this condition doth God forgive vs, if we forgive other. It becommeth not christian men to bee hard one to another, nor yet to thinke their neighbour vnworthy to be forgiven. For howsoever vnworthy hee is, yet is Christ worthy to haue thee doe thus much for his sake, hee hath deserued it of thee, that thou shouldest forgive thy neighbour. And God is also to bee obeyed, which commaundeth vs to forgive, if wee will haue any part of the pardon which our Saviour Christ purchased once of God the father, by shedding of his precious blood. Nothing becommeth Christs seruants so much as mercy and compassion. Let vs then be fauourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the lesse to offende one the other, and that we may be of one minde and one spirite, agreeing together in brotherly loue and concord, euen like the deare children of God. By these meanes shall wee moue God to be mercifull to our sinnes, yea, and wee shall bee hereby the more readie to receiue our Saviour and maker in his blessed Sacrament, to our everlasting comfort, and health of soule. Christ Delighteth to enter and dwell in that soule where loue and charitie ruleth, and where peace and concord is seene. For thus saith Saint John, **GOD** is charitie, hee that abideth in charitie, abideth in **GOD**, and **GOD** in him. And by this (saith hee) wee shall knowe that wee bee of **GOD**, if wee loue our brethren. Yea, and by this shall wee knowe, that we

Jacob. 5.

Ephes. 5.

1. Iohn 4.

1. Iohn. 2.

for good-Friday.

wee bee shifted from death to life, if wee loue one another. But hee which hateth his brother (saith ^{1. John 1.} the same Apostle) abideth in death, euen in the daunger of euerlasting death, and is moreouer the childe of damnation and of the Diuell, cursed of **GOD**, and hated (so long as hee so remayneth) of **GOD** and all his heavenly companie. For as peace and charitie make vs the blessed children of almightie **GOD**: so doth hatred and enuie make vs the children of the Diuell. **GOD** giue vs all grace to followe Christs examples in peace and in charitie, patience and sufferance, that wee now may haue him our guest to enter and dwell within vs, so as we may be in full suretie, hauing such a pledge of our saluation. If we haue him and his fauour, we may be sure that we haue the fauor of God by his meanes. For hee sitteth on the right hand of god his father, as our protector and attorney, pleading and suing for vs in all our needes and necessities. Wherefore if we want anie gift of godly wisdom, we may aske it of **GOD** for Christs sake, and we shall haue it. Let vs consider and examine our selues, in what want we be concerning this vertue of charitie and patience. If we see that our hearts be nothing inclined thereunto, in forgiving them that haue offended against vs, then let vs knowledg our want, and wish to God to haue it. But if we want it, and see in our selues no desire thereunto, verily we be in a dangerous case before God, and haue neede to make much earnest prayer vnto **GOD**, that we may haue such an heart chaunged, to the graffing in of a new. For vnlesse we

Rom. 8.

The Sermon of the passion

we forgiue other, we shal neuer be forgiven of God. No, not all the prayers and merits of other can pacifie God vnto vs, vnlesse we bee at peace, and at one withour neighbour. Nor all our deedes and good works can moue God to forgiue vs our detts to him, except we forgiue to other. He setteth more by mercy then by sacrifice. Mercy moued our sauioꝝ Christ to suffer for his enemies: it becomneth vs then to folow his example. For it shal litle auaile vs to haue in meditation the fruits and price of his passion, to magnifie them, & to delight or trust in them, except we haue in mind his examples in passion to followe them. If we thus therefore consider Christs death, and will sticke thereto with fast faith for the merite and deseruing thereof, and will also frame our selfe in such wise to bestow our selues, & all that we haue by charitie, to the behoofe of our neighbor, as Christ spent himselfe wholly for our profite, then do we truly remember Christs death: and being thus followers of Christs steps, wee shal bee sure to follow him thither, where he sitteth now with the father and the holy Ghost, to whom be all honour and glorie. Amen.

*The second Homely concerning the
death and passion of our Sauioꝝ Christ.*



That wee may the better conceiue the great mercy and goodnes of our Sauioꝝ Christ, in suffering death vniuersally for all men, it behoueth vs to descend into the bottom of our conscience,

of the passion.

science, and deeply to consider the first and principall cause wherefore hee was compelled so to doe.

When our great grandfather Adam hadde broken Gods commandement, in eating the apple forbidde him in paradise, at the motion and suggestion of his wife, hee purchased thereby, not onely to himselfe,

Gen, 5,

but also to his posteritie for ever, the iust wrath and indignation of God, who according to his former sentence pronounced at the giuing of the commandement, condemned both him and all his to everlasting death both of body and soule. For it was

Gen, 2,

sayde vnto hym, Thou shalt eat freely of euery tree in the garden but as touching the tree of knowledge of good and ill, thou shalt in no wise eat of it: for in what houre soeuer thou eatest thereof, thou shalt die the death. Nowe as the Lord had spoken, so it came to passe. Adam tooke vpon him to eat thereof, and in so doing he died the death, that is to say, he became mortall, he lost the fauour of God, he was cast out of Paradise, he was no longer a citizen of heauen: but a fire brande of hell, and a bondslauie to the Diuell. To this doeth our Saviour

Luk 5,

bear witness, in the Gospell, calling vs lost sheepe, which haue gone astray, and wandered from the true shepheard of our soules. To this also doth S. Paul bear witness, saying, That by the offence of onely Adam, death came vpon all men to condemnation. So that nowe neyther hee, or anye of his, hade any right or interest at all in the kingdome of heauen, but were become plaine reprobates and cast away, beyng perpetually damned to the everlasting paynes of hell fire. In this

Rom 5,

so

The second Sermon

so great misery & wretchednesse, if mankind could haue recovered himselfe againe, and obtained forgiveness at Gods hands, then had his case bin somewhat tollerable, bycause he might haue attempted some way how to deliuer hymselfe from eternall death. But there was no way lefte vnto him, hee coulde do nothing that might pacifie Gods wrath, hee was altogether vnprofitable in that behalfe. Ther was none that did good, no not one. And how then could he worke his owne saluation? Shoulde hee go about to pacifie Gods heauy displeasure by offering vp burnt sacrifices, according as it was ordayned in the olde law? by offering vp the bloud of oxen, the bloud of calues, the bloud of goates, the bloud of lambs, and so forth? These things were of no force nor strength to take away sinnes, they coulde not coole the heate of his wrath, nor yet bring mankind into fauor againe, they were but onely figures and shadowes of thinges to come, and nothing else. Read the Epistle to the Hebrews, there shall you finde this matter largely discuffed, there shall you learne in most plaine words, that the bloudie sacrifice of the old law was vnperfect, and not able to deliuer man from the state of damnation by any meanes, so that mankinde in trusting therunto, shoulde trust to a broken staffe, and in the end deceiue himselfe. What should he then do? Should hee goe about to serue and keepe the lawe of GOD diuided into two tables, and so purchase to himselfe eternall life? In deede, if Adam and his posteritie hadde bene able to satisfie and fulfill the lawe perfectly, in louing GOD aboue all thinges, and

Heb, 9.

Heb, 10.

of the passion.

and their neighbour as themselves : then shoulde they haue easily quenched the Lordes wrath, and escaped the terrible sentence of eternall death pronounced agaynst them by the mouth of almighty **G O D**. For it is written, Doe thus, and thou shalt liue, that is to say, fulfil my commandements, keepe thy selfe vpright and perfect in them according to my will, then shalt thou liue, and not die. Here is eternall life promised with this condition, so that they keepe and obserue the law. But such was the frailtie of mankinde after his fall, such was his weaknesse and imbeciltie, that hee coulde not walke vprightlie in **G O D S** commaundementes though hee woulde neuer so faine, but daylie and hourely, fell from his bounden duetie, offending the Lorde his **G O D** diuerse wayes, to the great encrease of his condemnation, in so much, that the Prophet Dauid cryeth out on this wise : All haue gone astray, all are become vnprofitable, there is none that dooth good, no not one. In this case what profite coulde hee haue by the Lawe? None at all. For as Saint James sayeth, Hee that shall obserue the whole Lawe, and yet fayleth in one poynt, is become guiltie of all. And in the booke of Deuteronomie it is written, Cursed bee hee (sayeth **G O D**) which abideth not in all thinges that are written to doe them. Beholde the Lawe doth bring a curse with it, and dooth make vs guiltie, not because it is of it selfe nought or vnholie (**G O D** forbidde that wee shoulde so thinke) but because the frailtie of our sinnefull fleshe is such, that we

Luke. 10,

Psalme. 5.

Iacob. 2.

Deut. 17.

The second Sermon

wee can neuer fulfill it according to the perfection that the Lord requireth. Could Adam then (thinke you) hope or trust to be saued by the Lawe? No he could not. But the more he looked on the lawe, the more hee saue his owne damnation set before his eyes, as it were in a most cleare glasse. So that now of himselfe hee was most wretched and miserable, destitute of all hope, and neuer able to pacifie Gods heauie displeasure, nor yet to escape the terrible iudgement of God, whereinto hee and all his posteritie were fallen, by disobeying the strait commandment of the Lord their God. But O the abundant riches of Gods great mercy. O the vnspokeable goodnesse of his heavenly wisdom. When all hope of righteousnesse was past on our part, when we had nothing in our selues, whereby wee might quench his burning wrath, and worke the saluation of our owne soules, and rise out of the miserable estate wherein we lay: Then, even then did Christ the sonne of God, by the appointment of his father, come downe from heauen, to bee wounded for our sakes, to bee reputed with the wicked, to be condemned vnto death, to take vpon him the rewarde of our sinnes, and to giue his bodie to be broken on the Crosse for our offences. He (sayeth the Prophet Esay, meaning Christ) hath borne our infirmities, and hath carried our sorowes, the chastisement of our peace was vpon him, and by his stripes are we made whole. Saint Paule likewise sayth, GOD made him a sacrifice for our sinnes, which knewe not sinne, that wee should bee made the righteousnesse of God by him. And Saint Peter

Rom. 11.

Esay. 53.

2. Cor. 5.

of the passion.

Peter most agreeably writing in this behalfe, saith,
 Christ hath once died and suffered for our sinnes, the
 iust for the vniust, &c. To these might be added an
 infinite number of other places to the same effect:
 but these few shal be sufficient for this time. Now
 then (as it was sayde at the beginning) let vs pon-
 der and weigh the cause of his death; that thereby
 we may be the more moued to glorifie him in our
 whole life: which if you will haue comprehended
 brieflie in one word, it was nothing else on our part,
 but only the transgression & sin of mankind. When
 the angel came to warne Ioseph, that he should not
 feare to take Mary to his wife: Did he not therefore
 will the child's name to be called Iesus, because he
 should saue his people from their sins: When Iohn
 the Baptist preached Christ, and shewed him to the
 people with his finger: Did hee not plaine lie say
 vnto them; Beholde the lambe of God which ta-
 keth away the sinnes of the world: When the wo-
 man of Canaan besought Christ to help her daugh-
 ter which was possesst with a diuell: Did hee not o-
 penly confesse that he was sent to saue the lost sheepe
 of house of Israel, by giuing his life for their sins?
 It was sin then, O man, euen thy sin that caused
 Christ the only son of god to be crucified in the flesh,
 and to suffer the most vile and slanderous death of
 the crosse. If thou haddest kept thy selfe vpright, if
 thou hadst obserued the commaundements, if thou
 hadst not presumed to transgresse the will of God
 in thy first father Adam: then Christ being in forme
 of GOD, needed not to haue taken vpon him
 the shape of a seruant: being immortall in heauen,

Iohn 2.

Mat. 15.

Rom. 5.

The second sermon

he needed not to become mortall on earth: being the true bread of the soule, hee needed not to hunger: being the healthfull water of life, hee needed not to thirst: being life it selfe, hee needed not to haue suffered death. But to these and many other such extremities was he driuen by thy sinne, which was so manifold and great, that God could be only pleased in him, and none other. Canst thou thinke of this, O sinfull man, & not tremble within thy selfe? canst thou heare it quietly without remourse of conscience, & sorrow of heart? Did Christ suffer his passion for thee, & wilt thou shew no compassion towardes him? While Christ was yet hanging on the crosse, and yelding by the ghost, the Scripture witnesseth, that the baile of the temple did rent in twaine, and the earth did quake, and the stones claue asunder, and the graues did open, and the deade bodies rose. And shall the heart of man be nothing moued to remember how grauously and cruelly he was handled of the Jewes for our sinnes? Shall man shewe himselfe to bee more hard hearted then stones, to haue lesse compassion then deade bodies? Call to minde, O sinfull creature, and set before thine eies christ crucified. Think thou seest his body stretched out in length vppon the Crosse, his heade crowned with sharpe thornes, his handes and his feete pearled with nayles, his heart opened with a long speare, his flesh rent and torne with whippes, his browes sweating water and blood. Think thou hearest him now crying in an intolerable agony vnto his father, and saying: My God, my God, why hast thou forsaken me? Couldst thou beholde this

Matt. 27

of the passion.

this woefull sighte, or heare this moornefull
 voyce, wyth out teares, consideringe that hee
 suffered all this, not for any desert of hys owne,
 but onely for the greivousnesse of thy sinnes? O
 that mankinde shoulde put the everlasting sonne
 of GOD in suche paynes. O that we shoulde
 be the occasion of his death, and the onely cause
 of his condemnation. May wee not iustly crye, wo
 worth the time that ever we sinned? O my bre-
 thren, let this Image of Christ crucified, bee al-
 wayes printed in our heartes, let it stirre vs by
 to the hatred of sinne, and prouoke our myndes to
 the earnest loue of almighty GOD. For whie? Is
 not sinne, thinke you, a greivous thinge in his
 sighte, seeing for the transgressing of Gods precept
 in eatinge of an apple, hee condemned all the
 worlde to perpetuall death, and woulde not bee
 pacified, but onely with the bloude of his owne
 soune? True, yea moste true is that saying of
 Dauid: Thou, O Lorde, hatest all them that
 worke iniquitie, neyther shall the wicked and e- Psalms,
 uill man dwell with thee. By the mouth of his
 Prophet Esay, hee cryeth mainely out against sin- Esay,
 ners, and saith: Wo be vnto you that drawe ini-
 quitie wyth cordes of vanitie, and sinne as it
 were with cart-ropes. Did he not giue a plaine Gen. 7,
 token how gretly he hated and abhorred sin, when
 he drowned all the world saue onely eight persons,
 when he destroyed Sodome and Gomorha with Gen. 19,
 fire and brimstone, when in thre daies space he kil- 1, Reg 16
 led with pestilence thre score and ten thousand for
 Dauids offence, when he drowned Pharao and Exod. 14
 all

The second sermon

David. 14. all his host in the red sea, whē he turned Nabucad-
 nezer the King into the forme of a brute beast, cree-
 ping vpon all foure, when hee suffered Achitophel
 and Judas to hang themselues vppon the remorse
 of sin, which was so terrible to their eyes? Althow-
 2 Re. 17.
 A.Qs. 1, sand such examples are to bee found in Scripture,
 if a man would stand to seek them out. But what
 need we? This one example wherof we haue now
 in hand, is of more force, and ought more to moue
 vs than al the rest. Christ being the son of God, and
 perfect G O D himselfe, whoneuer committed sin,
 was compelled to come downe from heauen, to
 giue his bodie to be brused & broken on the crosse for
 our sins. Was not this a manifest token of Gods
 great wrath and displeasure toward sinne, that
 he could be pacified by no other meanes, but onely
 by the sweet and pretious blood of his dearest sonne?
 O sinne, sinne, that euer thou shouldest driue Christ
 to such extremitie. No worth the time that euer
 thou camest into the worlde. But what booteth
 it now to bewaile? Sinne is come, and so come
 that it cannot be auoided. There is no man liuing,
 no not the iustest man on the earth, but hee falleth
 Prou. 14. seauen times a day, as Salomon saith. And our sa-
 uour Christ, although hee hath deliuered vs from
 sin: yet not so that we shal be free from committing
 sinne: but so that it shall not be imputed to our con-
 demnation. Hee hath taken vppon him the iust re-
 ward of sin, which was death, and by death hath
 Rdm, 6, ouerthrowne death, and wee beleeuing in him,
 might liue for euer and not die. Ought not this to
 engender extreme hatred of sinne in vs, to consider
 that

of the passion.

that it did violentlie, as it were, plucke God out of heauen, to make him feele the horrors and paines of death? ¶ That wee woulde sometimes consider this in the midst of our pomps and pleasures, it woulde bydle the outragiousnesse of the flesh, it woulde abate and asswage our carnall affectes, it woulde restraine our fleshly appetites, that we shuld not run at randon as we commonly do. To commit sin wilfully and desperately without feare of God, is nothing else but to crucifie Christ anew, as wee are expressly taught in the Epistle to the Hebrewes. Which thing if it were deeply printed in all mens hearts, then shoulde not sin raigne euerie where so much as it doth, to the great grieve and torment of Christ now sitting in heauen. Let vs therefore remember, and alwayes beare in minde Christ crucified, that thereby we may be inwardly moued both to abhorre sinne thoroughly, and also with an earnest and zealous heart to loue God. For this is an other fruite which the memoriall of Christs death ought to worke in vs, an earnest and unfained loue towards God. So God loued the world (saith Saint Iohn) that hee gaue his onelie begotten Sonne, that whosoener beleeueth in him, shoulde not perish, but haue life euerlasting. If God declared so great loue towarde vs his selie creatures: howe can wee of right but loue him againe? Was not this a sure pledge of his loue to giue vs his onelie sonne from heauen? Hee might haue giuen vs an Angell if hee woulde, or some other creature, and yet shoulde his loue haue bene farre aboue our deserts. Now hee gaue vs not an Angell,

Heb. 6.

Iohn 3.

The second Sermon

Angell, but his sonne. And what sonne? His onely sonne, his naturall sonne, his welbeloued sonne, euen the sonne whom he had made Lorde and ruler of all things. Was not this a singuler token of great loue? But to whom did hee giue him? He gaue him to the whole worlde, that is to say, to Adam, and all that shoulde come after him. O Lorde, what had Adam, or any other deserued at Gods hands, that hee should giue vs his sonne? We are all miserable persons, sinfull persons, damnable persons, iustly driuen out of Paradise, iustly excluded from heauen, iustly condemned to hell fire: And yet (see a wonderfull token of Gods loue) hee gaue vs his onely begotten sonne, vs I say, that were his extreme and deadly enemies, that wee by vertue of his bloud shed vpon the crosse, might be cleane purged from our sinnes, and made righteous againe in his sight. Who can chouse but maruell, to heare that God shoulde shew such vnspeakeable loue towards vs that were his deadly enemies? Indeed, O mortall man, thou oughtest of right to maruell at it, and to acknowledge therein Gods great goodness and mercy towards mankind, which is so wonderfull, that no flesh, be it neuer so worldlie wise, may well conceiue, or expresse. For as S. Paule testifieth, GOD greatly commendeth and setteth ont his loue towards vs, in that hee sent his sonne Christ to die for vs, when wee were yet sinners, and open enemies of his name. If wee had in any manner of wise deserued it at his handes, then had it bene no maruell at all, but there was no desert on our part wherefore hee shoulde doe it.

Therefore

Rom. 8.

of the passion.

Therefore thou sinfull creature, when thou hearest that **G O D** gaue his sonne to die for our sinnes of the world, think it not he did it for any desert or goodnesse that was in thee, for thou wast then the bond-slave of the diuel: But fall downe vpon thy knees, and crie with the Prophet Dauid, **O Lord**, what is man that thou arte so mindefull of him? or the sonne of man that thou soregardest him? And seeing he hath so greatly loued thee, endeavour thy selfe to loue hym againe, wyth all thy heart, with all thy soule, and with all thy strength, that therein thou maiest appeare not to be vnworthy of his loue. I report me to thy own conscience, whether thou wouldest not thinke thy loue ill bestowed vpon him that could not find in his heart to loue thee againe? If this be true (as it is most true) then thinke howe greatly it behooueth to thy duetie to loue **G O D**, which hath so greatly loued thee, that hee hath not spared his owne onely sonne from so cruell and shamefull a death for thy sake. And hitherto concerning the cause of Chyristes death and passion, which as in was on our part most horrible and greuous sinne, so on the other side it was the free gift of **G O D**, proceeding of his mercy and tender loue towards mankinde, without any merite or desert of our part. The Lord for his mercies sake grant that we neuer forget this great benefite of our saluation in Christ Jesu, but that wee alwaies shew our selues thankfull for it, abhorring all kind of wickednesse and sinne, and applying our mindes wholly to the seruice of God, and the diligent keeping of his commandements.

Psalm.8.

The second Sermon

Now resteth to shewe vnto you, howe to applie Christes death and passion to our comfort, as a medicine to our woundes, so that it maye worke the same effect in vs wherefore it was giuen, namely, the health and saluation of our soules. For as it profiteth a man nothing to haue salue, vnlesse it be well applyed to the part infected: So the death of Christ shall stand vs in no force, vnlesse wee apply it to our selues in such sort as God hath appointed. Almighty God commonly worketh by means, and in this thing he hath also ordained a certayne meane, whereby we may take fruite and profite to our soules health.

What meane it that: forsooth it is fayth. Not an vnconstant or wauering faith: but a sure, steadfast, grounded, and vnfaigned faith. God sent his sonne, into the world (saith S. Iohn) To what end: that whosoever beleueth in him, shoulde not perish but haue life euerlasting. Marke these wordes: that whosoever beleueth in him. Here is the meane wherby we must apply the fruites of Christs death vnto our deadly wound. Here is the meane wherby we must obtaine eternall life, namely faith. For (as Saint Paule teacheth in his Epistle to the Romans) With the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation. Paul being demanded of the keeper of the prison, what hee shoulde do to be saued? made this answer. Belæue in the Lord Iesus, so shalt thou and thine house both be saued. After the euangelist had described and set forth to vs at large, the life and the death of the Lorde Iesus, in the ende
ly

Iohn. 3.

Rom. 10,

Acts. 16,

of the passion.

hee concludeth with these wordes: These thinges
 are written, that we may beleene Iesus Christ to
 be the Sonne of God, and through faith obtaine e-
 ternall life. To conclude with the wordes of Saint
 Paule, which are these: Christ is the end of the law
 vnto saluation, for euery one that doeth beleue. By
 this, then you maye well perceiue, that the onely
 meane and instrument of saluation required of our
 partes, is faith, that is to say, a sure trust and con-
 fidence in the mercies of God: whereby wee per-
 swade our selues, that God, both hath and will for-
 giue our sinnes, that he hath accepted vs againe in-
 to his fauour, that hee hath released vs from the
 bondes of damnation, and receiued vs againe into
 the number of his elect people, not for our merittes
 or desertes, but onely and solely for the merittes of
 Christs death and passion, who became man for our
 sakes, and humbled himselfe to sustaine the reproch
 of the crosse, that wee thereby might be saued, and
 made inheritor of the kingdome of heauen. This
 faith is required at our hands. And this if we keepe
 steadfastly in our hearts, there is no doubt but wee
 shall obtaine saluation at gods hands, as did Abra-
 ham, Isaac, & Jacob, of whom the scripture saith,
 that they beleued, and it was imputed vnto them
 for righteousness. Was it imputed vnto them one-
 lie: and shall it not be imputed vnto vs also? Yes, if
 we haue the same faith as they hadde, it shalbe as
 truly imputed vnto vs for righteousness, as it was
 vnto them. For it is one faith that must saue both vs
 and them, euen a sure and steadfast faith in Christ
 Iesu, who as ye haue heard, came into the world for
 this

Rom. 10.

Gen. 15.
Rom. 7.

55

thys end, that whosoever beleue in him, should not perissh, but haue life eueralsting. But here we must take hærde, that we doe not halt with God through an vnconstant and wauering faith, but that it bee

strong & steadfast to our liues ende. **W**hich that waue-
reth (saith Saint James) is like a waue of the sea,
neither let that man think that he shal obtaine any
thing at Gods hande. After cōming to Christ by

pon the water, because hee fained in faith, was in daunger of drowning. So we, if we begin to waue or doubt, it is to befeared leaft wee should sinke as Peter did, not into the water, but into the botom lesse pit of hell fire. Therefore I say vnto you, that we must apprehende the merrites of Christes death and passion by faith, and that with a strong & steadfast faith, nothing doubting, but that Christ by his owne oblation, and once offering of him selfe vppon the crosse, hath taken away our sinnes, and hath restored vs againe vnto gods fauour, so fully and perfectly, that no other sacrifice for sinne, shall hereafter bee requisite or needfull in all the worlde. Thus haue you heard in few wordes, the meane wherby we must applie the fruites and merrites of Christes death vnto vs, so that it may worke the saluation of our soules, namely a sure, steadfast, perfect and

grounded faith. For as all they which beheld steadfastly the brazen serpent, were healed and deliuered at the verie sight thereof, from their corporall diseases, and bodily stings: euen so all they which behold Christe crucified, with a true and liuely faith, shall undoubtedly be deliuered frō the grievous wounds of the soules, be they neuer so deadly or many in num-

ber.

of the passion.

ber. Therefore (dearely beloued) if wee chauce at any time thoro' frailtie of the flesh, to fall into sin, (as it cannot be chosen, but we must needes fall often) and if we feele the heauy burden therof to presse our soules, tormenting vs with the feare of death, hel, & Damnation, let vs then vse that meane which God hath appointed in his word, to wit, the meane of faith, which is the onely instrument of saluation now left vnto vs. Let vs steadfastly beholde Christ crucified, with the eies of our heart. Let vs onely trust to be saued by his death and passion, and to haue our sins clean washed away through his most precious blood, that in the end of the world, when he shall com againe to iudge both the quicke and the dead, he may receiue vs into his heauenly kingdom and place vs in the number of his elect and chosen people, there to be partakers of that immortall and euerlasting life, which hee hath purchased vnto vs by vertue of his bloudy wounds: To him therefore, with the father, and the holy ghost, be all honor and glorie, world without end, Amen.

An Homilie of the resurrection of our

Sauour Iesus Christ.

For Easter day.



If euer at any time the greatnes or excellencie of any matter spirituall or temporal, hath stirred vp your minds to giue diligent eare (good Christian people, & welbeloued in our Lord and sauiour Iesus Christ) I doubt not but that I shall haue

The Sermon

haue you now at this present season most diligent & readie hearers, of the matter which I haue at this time to open vnto you. For I come to declare that great and most comfortable article of our Christian religion and faith, the resurrection of our Lord Jesus. So great surely is the matter of this Article, and of so great waight and importance, that it was thought worthy to keep our said sauior still on earth fortie dayes after he was risen from death to life, to the confirmation and stablishment thereof in the hearts of his Disciples. So that (as Luke clearly testifieth) in the first chapter of the Actes of the Apostles) hee was conuersant with his Disciples by the space of fortie dayes continually together, to the intent hee would in his person, being now glorified, teach and instruct them, which should bee the teachers of other, fullie and in most absolute and perfect wise, the truth of this most Christian Article, which is the ground and foundation of our whole religion, before he would ascend vppeto his father into the heauens, there to receyue the glorie of his most triumphant conquest and victorie. Assuredly, so highly comfortable is this article to our consciences, that it is euen the verie locke and key of all our Christian religion and faith. If it were not true (sayeth the holie Apostle Paul) that Christ rose againe: then our preaching were in vaine, your faith which you haue receiued were but vside, yee were yet in the daunger of your sinnes. If Christ bee not risen againe (saith the Apostle) then are they in verie euill case, and vtterly perished, that bee entered their sleepe in Christ, then are wee the most miserable

3. Cor. 15

of the resurrection.

ble of all men, which haue our hope fixed in Christ,
 if hee bee yet vnder the power of death, and as yet
 not restored to his blisse againe. But now is hee ri-
 sen againe from death (sayth the Apostle Paule) to
 be the first fruits of them that be a sleepe, to the in-
 tent to raise them to euerlasting life againe: Yea if
 it were not true that Christe is risen againe, then
 were it neither true that hee is ascended vp to hea-
 uen, nor that hee sent downe from heauen vnto vs
 the holy Ghost, nor that he sitteth on the right hand
 of his heauenlye Father, hauing the rule of heauen
 and earth, raigning (as the Prophete saith) from
 Sea to Sea, nor that he should after this world, be
 the iudge as wel of the liuing as of the dead, to giue
 reward to the good, and iudgment to the euil. That
 these links therefore of our faith should all hang to-
 gether in stead fast establishment and confirmation,
 it pleased our Saviour not straight way to with-
 draw his selfe from the bodily presence and sight of
 his disciples, but he chose out 40. dayes, wherein he
 would declare vnto them, by manifolde and strong
 arguments & tokens, that he had conquered death,
 and that he was also truly risen againe to life. Hee
 began (saith Luke) at Hierusalem & all the Prophets &
 expounded to them the propheties that were writ-
 ten in all the scriptures of him, to the intent to con-
 firme the truth of his resurrection, long before spo-
 ken of: which he verified in deede, as it is declared
 very apparantly and manifestly, by his ofte appea-
 rance to sundry persons at sundry times. First hee
 sent his aungels to the sepulchre, who did shew vnto
 certaine women the empty graue, sauing that
 the

Psalm 17.

Luke, 24.

The sermon

Math. 28 the buriall linnen remained therein. And by these
 signes were these women fully instructed, that hee
 was risen againe, and so did they testifie it openly.
 After this, Iesus himself appeared to Mary Mag-
 dalen, and after that to certaine other women, and
 John, 20 straight afterward he appeared to Peter, the to the
 two disciples which were going to Emmaus. He ap-
 1, Cor. 15 peared to the Disciples also, as they were gathered
 Luke. 24, together for fear of the Jewes, the doore shut. At ano-
 ther time he was seene at the sea of Tiberias of Pe-
 ter and Thomas, and of other disciples, when they
 John 21, were fishing. Hee was seene of more then five hun-
 dred brethren in the mount of Galile, where Iesus
 appointed them to be by his Angell, when hee said:
 Beholde, he shal go before you into galilie there shall
 ye see him as hee hath said vnto you. After this hee
 appeared vnto James, and last of al he was visibly
 Actes, 1. seene of all the Apostles, at such time as hee was ta-
 ken vp into heauen. Thus at sundry times he shew-
 ed himselfe after hee was risen againe, to confirme
 and stablishe this article. And in these revelations
 sometimes he shewed them his hands, his feet, and
 his side, and bad them touch him, that they shoulde
 not take him for a ghost or a spirit. Sometime he also
 did eate with them, but euer hee was talking with
 Luke 24, them of his euerlasting kingdome of God, to assure
 the trueth of his resurrection. For then hee opened
 their vnderstanding, that they might perceiue the
 scriptures, and said vnto them: Thus it is written
 and thus it behoued Christ to suffer, & to rise from
 death the thirde day, and that there should be prea-
 ched openly in his name, penance and remission of
 sinnes,

of the resurrection.

sinnes to all the nations of the worlde. We see (good
 Christian people) howe necessarie this article of our
 fayth is, seeing it was proued of Christ himselfe by
 such euident reasons & tokens, by so long time and
 space. Nowe therefore, as our Sauour was deli-
 gent for our comfort and instruction to declare it: so
 let vs bee as readie in our beliefe to receyue it to our
 comfort and instruction. As he died not for himselfe,
 no more did he rise againe for himselfe. He was dead
 (sayth Saint Paul) for our sinnes, and rose againe. 1. Cor. 15
 for our iustification. O most comfortable worde, e-
 uer more to be borne in remembrance. He died (saith
 he) to put away sinne, he rose againe to endowe vs
 with righteousnesse. His death tooke away sinne
 and malediction, his death was the ransom of them
 both, his death destroyed death, and ouer came the
 diuell, which had the power of death in his subiec-
 tion, his death destroyed hell, with all the damna-
 tion thereof. Thus is death swallowed vp by Christs
 victorie, thus is hell spoiled for euer. If any man
 doubt of this victorie, let Christs glorious resurrec-
 tion declare him the thing. If death could not keep
 Christ vnder his dominion & power, but that hee a-
 rose againe, it is manifest that his power was ouer-
 com. If death be conquered, than must it folow that
 sin, wherefore death was appointed as the wages,
 must be also destroyed. If death as sin be vanished a-
 way, then is the diuels tyranny banished, which had
 the power of death, & was the author and brewer of
 sin, and the ruler of hell. If Christ had the victorie of
 the al by the power of his death, and openly proued
 it by his most victorious and valiant resurrection;
 (as

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(as it was not possible for his great might to be subdued of them) & then this true, that Christ died for our sinnes, and rose again for our iustification: why may not we, that be his members by true faith, reioyce and boldly say with the Prophet Osee, and the Apostle Paule. Where is thy Dart, O Death: where is thy victorie, O hel? Thanks be vnto God, say they, which hath giuen vs the victorie by our Lorde Christ Iesus. This mightie conquest of his resurrection, was not onely signified before by diuerse figures of the olde Testament, as by Samson when he slue the Lion, out of whose mouth came sweetnes and honie, and as Dauid bare his figure when he deliuered the lamb out of the lions mouth, and when he ouercame and slue the great Giaunt Goliath, and as when Jonas was swallowed by in the Whales mouth, and cast by againe on lande al liue: but was also most clearely prophesied by the Prophets of the old Testament, and in the new also confirmed by the Apostles. He hath spoiled, sayth Saint Paul, rule and power, and all the dominion of our spirituall enemies. Hee hath made shewe of them openly, and hath triumphed ouer them in his owne person. This is the mightie power of the Lord whom wee beleue on. By his death, hath hee wrought for vs this victorie, and by his resurrection, hath hee purchased euerlasting life and righteousness for vs. It had not beene enough to be deliuered by his death from sinne, except by his resurrection we had bene endued with righteousness. And it should not auaille vs to bee deliuered from death, except he had risen againe, to open for vs the gates of

1. Reg. 17

Jonas

Colos. 2

of the resurrection

of heauen, to enter into life euerlasting. And therefore Saint Peter thanketh God the father of our Lord Iesus Christ for his abundant metcy, because he hath begotten vs (saith he) vnto a liuely hope by the resurrection of Iesus Christ from death, to inioy an inheritance immortall, that neuer shall perish, which is laid vp in heauen for them that be kept by the power of God through faith. Thus hath his resurrection wrought for vs life and righteousnesse. He passed through death and hell, to the intent to put vs in good hope, that by his strength we shall doe the same. He paid the ransome of sinne, that it should not be layde to our charge. He destroyed the deuill and all his tyranny, and openly triumphed ouer him, and took away from him all his captiues, and hath raised and set them with himselfe among the heauenly citizens aboue. He died, to destroy the rule of the diuell in vs, and hee rose againe, to send downe his holie spirite to rule in our heartes, to endow vs with perfect righteousnesse. Thus it is true that Dauid sung, *Veritas de terra orta est, & iustitia de ccelo prospexit.* The truth of Gods promise is in earth to man declared, or from the earth is the euerlasting verity gods son risen to life, and the true righteousnesse of the holy Ghost looking out of heauen, and in most liberall larges dealt vpon all the world. Thus is glory & praise rebounded bpwards to God aboue, for his mercy and truth. And thus in peace come downe from heauen to men of good and faithfull hearts. Thus is mercy & truth, as Dauid writeth, together mette, thus is peace and righteousness embrazing and kissing each other. Althou

1. Pet. 1.

Ephes. 1.

Psal. 84.

Ephes. 4.

Captiuas
duxit captiuitatem.

Luke 2.

Psal. 48.

The Sermon

*Misericor
dia & vi-
ritas obui-
anturum fi-
bi,*

Ephes 4.

Luke 18,

Doubtest of so greate wealth and felicitie that is wrought for thee, O man, call to thy minde that therefore hast thou receiued into thine own possession the everlasting veritie our sauour Iesus Christ, to confirme to thy conscience, the trueth of all this matter. Thou hast receiued him, if in true faith and repentance of heart thou hast receiued him: If in purpose of a mendment, thou hast receiued him for an everlasting gage or pledge of thy saluation. Thou hast receiued his body which was once broken, and his blood which was shedde for the remission of thy sinne. Thou hast receiued his bodie, to haue within thee the father, the Sonne, and the holy Ghost, for to dwell with thee, to endowe thee with grace, to strengthen thee against thy enemies, and to comfort thee with their presence. Thou hast receiued his bodie, to endowe thee with everlasting righteousnesse, to assure thee of everlasting blisse, and life of thy soule. For with Christ by true faith art thou quickened againe (saith Saint Paule) from death of sinne, to life of grace, and in hope translated from corporall and everlasting death, to the everlasting life of glory in heauen, where now thy conuersation shoulde be, and thy heart and desire set. Doubt not of the trueth of this matter, how great and high soeuer these thinges be. It becommeth God to do no little Deedes, howe impossible soeuer they seeme to thee. Praye to God that thou maiest haue faith to perceiue this great misterie of Christs resurrection: that by faith thou maiest certainly beleue nothing to be impossible with God. Onely bring thou faith to Christes holy worde and Sacrament. Let thy
repent

of the resurrection

repentance shewe thy fayth, let thy purpose of amendment and obedience of thy heart to Gods law hereafter declare thy true beleefe. Endeavour thy selfe to say with Saint Paule: From hencefoorth our conuersation is in heauen, from whence we look for a Saviour, euen the Lord Iesus Christ, which shall chaunge our vile bodie, that they may be fashioned like his glorious body, which he shall doe by the same power whereby hee rose from death, and whereby he shalbe able to subdue all thinges vnto himselfe. Thus (good Christian people) forasmuch as yee haue heard these so great and excellent benefites of Christes mighty and glorious resurrection, as howe that hee hath raunsomed sinne, overcome the Diuill, death, and hell, and hath victoriously gotten the better hand of them all, to make vs free and safe from them, & knowing that we be by this benefite of his resurrection, risen with him by our faith, vnto life euermore lasting, being in full suerty of our hope, that we shall haue our bodie likewise raysed agayne from death, to haue them glorified in immortallitie, and ioyned to his glorious body, hauing in the mean while this holy spirit within our hartes as a scale & pledge of our euermore lasting inherytance: By whose assistaunce we be replenished with all righteousnesse, by whose power we shall be able to subdue all our euill affections, rysing against the pleasure of God. These things I say well considered, let vs nowe in the reste of our life declare our fayth that wee haue in this most fruitfull article, by framing our selues thereunto, in rising daily from sinne to righteousnesse and holinesse of lyfe.

Philip 4.

The Sermon

2. Pet 8.

For what shall it auaille vs (saith Saint Peter) to bee escaped and deliuered from the filthinesse of the world, through the knowledge of the Lord and sauior Iesus Christ, if we be intangled againe therewith, and be ouercome againe? Certainly it had bin better (saith hee) neuer to haue knowne the way of righteousness, than after it is knowne and receiued, to turne backward againe from the holy commandment of God giuen vnto vs. For so shall the prouerbe haue place in vs, where it is said: The dog is returned to his vomitte againe, and the sow that was washed, to her wallowing in the mire againe. What a shame were it for vs, being thus so clearly and freely washed from our sin, to returne to the filthinesse thereof againe? What a folie were it, thus endowed with righteousness, to loose it againe? What madnes were it to loose the inheritance that we be now set in, for the vile and transitorie pleasure of sin: And what an unkindnesse shoulde it be, where our sauior Christ of his mercy is come to vs, to dwell within vs as our guest, to driue hym from vs, and to banishe hym violently out of our soules, and insteade of him in whome is all grace and vertue, to receiue the vngratious spirite of the diuell, the funder of all naughtinesse and mischefe? How can wee finde in our heartes to shewe extreme unkindenesse to Christ, which hath now so gently called vs to mercy, and offered hymselfe vnto vs, and hee now entred within vs? Yea, howe dare wee bee so bolde to renounce the presence of the father, the son, and the holy ghost? (For where one is, there is God all whole in maiestie, together,

of the resurrection.

together with all his power, wisdom and, goodness, and feare not I say, the danger and perill of so trayterous a defiance and departure? Good Christian brethren and sisters, advise your selues, consider the dignitie that you be now set in, let not folie loose the thing that grace hath so preciouslie offered and purchased, let not wilfulnesse and blyndenesse put out so great light that is now showed vnto you: Onely take good heartes vnto you, and put vppon you all the armour of God, that ye may stand against your enemies, which would againe subdue you, and bring you into their thralldome.

Ephes. 6

Remember yee be bought from their vaine conversation, and that your freedome is purchased neither with golde nor siluer, but with the price of the precious blood of that most innocent Lambe Jesus Christ, which was ordained to do the same purpose before the worlde was made. But he was so declared in the latter time of grace, for your sakes which by him haue your faith in God, who hath raysted him from death, and hath giuen him glory, that you should haue your faith & hope toward God. Therefore, as you haue hitherto followed the vaine lustes of your mindes, and so displeased God, to the danger of your soules: So now, like obedient children thus purified by faith, giue your selues to walke that way which god moueth you to, that ye may receiue the end of your faith, & saluation of your soules. And as yee haue giuen your bodies to vnrightheousnesse, to sin after sin: so now giue your selues to rightheousnesse, to be sanctified therein. If ye delight in this Article of our faith, that Christ is risen agayne

1. Peter. 1

1. Peter, 1

Rom 6.

The sermon

Rom. 6.

Math. 5

Colos. 3.

from death to life: then followe you the example of his resurrection, as Saint Paul exhorteth vs, saying, As we bee buried with Christ by our baptisme into death, so let vs dayly die to sin, mortifying and killing the euill desires and motions therof. And as Christ was risen vp from death by the glorie of the father, so let vs rise to a new life, and walk continually therein, that we may likewise as naturall children liue a conuersation to moue men to glorifie our father which is in heauen. If we then be risen with Christ by our faith to the hope of euerlasting life: let vs rise also with Christ, after his example, to a new life, and leaue our olde. Wee shall then be truely risen, if we seeke for things that bee heauenly, if wee haue our affection on things that be aboue, and not on things that bee on the earth. If yee desire to knowe what these earthly thinges bee whiche yee should put off, and what bee the heauenly thinges aboue, that yee shoulde seeke and ensue: Saint Paul in the epistle to the Colossians declareth, when he exhorteth vs thus: Mortifie your earthly members and olde affection of sinne, as fornication, uncleannesse, vnaturall lust, euill concupiscence, and couetousnes, which is worshipping of idoles, for the which thinges, the wrath of God is wont to fall on the children of vbeleefe, in which thinges ouce yee walked, when ye liued in them. But now put you also away from you, wrath, fiercenesse, maliciousnesse cursed speaking, filthy speaking, out of your mouthes. Lie not one to another, that the old man with his works be put of, and the new bee put on. These be the earthly thinges which S. Paule

incometh

of the resurrection.

mooueth you to cast from you, and to plucke your heartes from them: For in following these, yee declare your selues earthly and worldly. These be the fruits of the earthly Adam. These should you dayly kill, by good diligence, in withstanding the desires of them, that ye may rise to righteousness. Let your affection from henceforth bee set on heavenly things; sue and search for: mercy, kindnesse, meeknesse, patience, forbearing one another, and forgiving one another. If any man haue a quarrell to another, as Christ forgauē you, euen so doe yee. If these and such other heavenly vertues yee ensue in the residue of your life, yee shall shewe plainly that ye be risen with Christ, and that ye be the heavenly children of your father in heauen, from whome, as from the giuer, cometh these graces and gifts. **Ye** shall prooue by this manner, that your conuersation is in heauen, where your hope is: and not on earth, following the beastly appetites of the flesh. **Ye** must consider that ye bee therefore cleansed and renewed that yee should from henceforth serue God in holynesse & righteousness all the dayes of your liues, & yee may raigū with hē in euerlasting life. If yee refuse to gret grace, wherto ye be called, what other thing do ye, then heap to you damnation more & more and sprouke God to cast his displeasure vnto you, & to reuenge this mockage of his holy sacraments in so great abusing of the: apply your selues (good friends) to liue in Christ, & Christ may still liue in you, whose fauour & assistance if ye haue, then haue yee euerlasting life already within you, then can nothing hurt you. Whatsoever hitherto is done and committed,

Iacob. x.

Philip. 3.

Luke. 1.

The sermon

John 5. Christ ye see hath offered you pardon, and clearly re-
 ceived you to his fauour againe, in full surety wher-
 of, yee haue him now inhabiting & dwelling with-
 in you. Onely shewe your selues thankfull in your
 liues, determine with your selues to refuse and a-
 uoyd all such things in your conuersations as shuld
 offend his eies of mercy. Endeavour your selues that
Colof. 3. way to rise vp again, which way ye fel into the wel
 or pit of sin. If by your tongue you haue offended,
 now thereby rise againe, and glorify God therewith,
 accustom it to laude and praise the name of God, as
 ye haue there with dishonoured it. And as ye haue
 hurt the name of your neighbour, or other wise hin-
 dzed him, so now intend to restore it to him againe.
Restituti- For without restitution, God accepteth not your
 on, confession, nor yet your repentance. It is not inough
 to forsake euil, except you set your corage to do good.
 By what occasion soeuer yee haue offended, turne
Psal. 36, now the occasion to the honouring of God, and pro-
 fite of your neighbour. Trueth it is, that sinne is
 stronge, and affections brutlie. Harde it is to sub-
 due and resist our nature, so corrupt and leauened
 with the sower bitternesse of the popson which we
 receiued by the inheritaunce of our olde Father A-
Math 6, dam. But yet take good courage, sayth our Sau-
 our **CHRIST**, for I haue overcome the world,
 and all other enemies for you. Sinne shall not haue
Rom. 6. power ouer you, for yee bee nowe vnder grace,
 saith Saint Paul. Though your power be weake,
 yet Christ is risen againe to strengthen you in your
 battaile, his holy spirite shall helpe your infirmities.
Rom. 8, In trust of his mercy, take you in hand to purg this
 olde

of the resurrection.

olde leauen of sin, that corrupteth and sowreth the
 swetenesse of our life before God, there ye may bee ^{1. Cor. 5.}
 as newe and fresh dowel, voyd of all sower leauen
 of wickednesse, so shall ye shewe your selues to bee
 swete bread to God, that he may haue his delight
 in you. I say kill and offer you vppe the worldlie
 and earthly affections of your bodies: For Christe
 our Easter lambe is offered vppe for vs, to slay the
 power of sinne, to deliuer vs from the danger ther-
 of, and to giue vs example to die to sinne in our life,
 As the Jewes did eate their Easter lambe, and
 kept their feast in remembrance of their deliuerance
 out of Egypt, Euensoe let vs keepe our Easter feast
 in the thankfull remembrance of Christs benefits,
 which he hath plentifully wrought for vs by his re-
 surrection and passion to hys father, whereby we
 are deliuered from the captiuitie and thraldome of
 all our enimies. Let vs in like manner passe ouer
 the affections of our olde conuersation, that wee
 may be deliuered from the bondage thereof, and
 rise with Christ. The Jewes kept their feast in
 abstaining from leauen bread, by the space of se- ^{Exod. 7.}
 uen dayes. Let vs christian folke keepe our holie
 day in spirituall manner, that is, in abstaining, not
 from materiall leauened bread, but from the olde
 leauen of sinne, the leauen of maliciounesse and
 wickednesse. Let vs cast from vs the leauen of cor-
 rupt doctrine, that will infect our soules, Let vs
 keepe our feast the whole terme of our life, with ea-
 ting the bread of purnesse of godly life, and trueth
 of Christ doctrine. Thus shall wee declare that
 Christs gifts and graces haue their effect in vs, and
 that

The first part of the Sermon
that we haue the right beliefe and knowledg of
his holy resurrection, where truely if we applie our
faith to the vertue thereof in our life, and conforme
vs to the example and signification meant thereby,
we shall be sure to rise hereafter to euerlasting glory,
by the goodnes and mercy of our Lord Iesus Christ
to whome with the father and the holy Ghost, be
all glory, thank-giuing and praise, in infinita seculorum secula. Amen.

*An Homilye of the worthie receiuing,
and reuerent esteeming of the Sacrament of
the body & blood of Christ.*

The great loue of our Saviour
Christ towards mankind (good
christian people) dooth not onely
appeare in that Deare bought
benefite of our redemption and
Saluation by his Death and
passion, but also in that hee so
kindely prouided, that the same
most mercifull worke might be had in continuall re-
membrance, to take some place in vs, and not bee
frustrate of his end and purpose. For as tender pa-
rents are not content to procure for their Children
costly possessions and liuelode, but take order that
the same may bee conserued and come to their vse:
So our Lord and Saviour thought it not sufficient
to purchase for vs his fathers fauor againe (which
is that deepe fountaine of all goodnesse and eternall
life) but also inuented the waies most wisely, wher-
by

concerning the sacrament.

by they might redound to our commoditie and profite. Amongest the which meanes, is the publique celebration of the memorie of his precious death at the Lordes table. which although it seeme of small vertue to some, yet being rightly done by the faithful, it doth not onely help their weaknesse (who be by their poisoned nature readier to remember iniuries than benefites) but strengtheneth and comforteth their inward man with peace & gladnesse and maketh them thankfull to their redeemer, with diligent care and godly conuersation. And as of olde tyme God decreed his wonderous benefites of the deliuerance of his people, to be kept in memorie by the eating of the passouer. with his rites and ceremonies: so our louing sauioꝝ hath ordained and established the remembrance of his great mercy expressed in his passion, in the institution of his heauenlie supper; where euerie one of vs must be ghests, and not gazers, eaters, & not lookers, feeding our soules and not hiring other to feede for vs, that wee may liue by our owne meat, and not to perish for hunger, whiles other deuoure all. To this his commaundement foꝛceth vs, saying: Doe ye this, drinke ye al of this. To this his promise intiseth, This is my body which is giuen for you, this is my bloud which is shed for you, So then of necessitie we must be our selues partakers of this table, and not beholders of other: So wee must addresse our selues to frequent the same in reuerent and due manner, least as phisicke prouided for the bodie, being misused, more hurteth than profiteth: so this comfortable medicine of the soule vndecently receiued, tendeth to

Exod. 12.

Math. 26
1. Cor. 11.Luke. 11,
1. Cor. 6,
Math. 26.

The first part of the Sermon

to our greater harme and sorrow. And **S. Paule**
1 Cor. 11. saith: Hee that eateth and drinketh vnworthly,
eateth and drinketh his owne damnation. Where-
Math. 22 fore, that it be not said to vs, as it was to the ghest
of that great supper, Friend, how camest thou in, not
hauing the marriage garment? And that wee may
1 Cor. 11. fruitfully vse **Saint Paules** counsell, Let a man
prooue himselfe, and so eate of that bread, and drink
of that cup: We must certainly knowe, that three
thinges be requisite in him which woulde seemely,
as becommeth such high ministers, resorte to the
Lords table. That is: first, a right and a wor-
thy estimation and vnderstanding of this misterie.
Secondly, to come in a sure faith. And thirdly,
to haue newnes or purenesse of life to succede the
receiuing of the same.

But before al other things, this we must be sure
of especially, that this supper be in such wise done
and ministred, as our Lorde and Sauioꝝ did, and
commaunded to be done, as his holy Apostles bled
it: and the good fathers in the primitive church fre-
quented it. For (as that worthy man **Saint Am-
brose** sayth) he is vnworthy of the Lord that other-
wise doth celebrate that mysterie than it was deli-
uered by him. Neither can he be deuout, that other-
wise doth presume thā it was giuen by the author.
We must then take heede, least of the memorie, it
bee made a sacrifice, least of a communion, it bee
made a priuate eating, least of two partes we haue
but one, least applying it for the dead, we lose the
fruit that be a liue. Let vs rather in these matters
followe the aduice of **Cyprian** in the like cases, that
is,

concerning the sacrament.

is, cleave faste to the first beginning, holde faste the
 Lordes tradition, do that in the Lords commemora-
 tion which he himselfe did, he himselfe comman-
 ded, and his Apostles confirmed. This caution or
 foresight if we vse, then may we see to those things
 that bee requisite in the worthy receiuer, whereof
 this was the first, that we haue a right vnderstan-
 ding of the thing it selfe. As concerning which
 thing, this wee may assuredly perswade our selues,
 that the ignorant man can neither worthily esteem
 nor effectually vse those maruelous graces and be-
 nefites offered and exhibited in that supper: but ey-
 ther will lightly regard them, in so small offence, or
 bitterly condemne them, to his vtter destruction.
 So that by his negligēce he deserueth the plagues
 of God to fall vpon him, and by contempt he deser-
 ueth euermlasting perdition. To auoyde then these Prou. 23
 harmes, vse the aduice of the wise man, who wil-
 leth thee when thou sittest at an earthly kings ta-
 ble, to take diligent heede what thinges are set be-
 fore thee. So now much more at the King of kings
 table, thou must carefully searcho and knowe what
 dainties are prouided for thy soule, whither thou
 art come, not to feede thy senses and belly to cor-
 ruption, but thy inward man to immortalitie and
 life, nor to consider the earthly creaturs which thou
 seest, but the heauenly graces which thy faith be-
 holdeth. For this table is not (saith Chrysostome)
 for chattering Iayes but for Eagles, who flee thy-
 ther where the dead body lieth. And if this aduer-
 tisement of man can not perswade vs to resorte to
 the Lords table with vnderstanding: see the coun-
 sell

1282
The first part of the Sermon

sell of God in the like matter, who charged his people to teach their posteritie, not onely the rites and ceremonies of the pascouer, but the cause and end therof. Whence we may learne that both more perfect knowledge is required at this time at our handes, and that the ignorant can not wyth fruite and profite exercise hymselfe in the Lordes Sacramentes. But to come nigher to the matter: Saint Paule blaming the Corinthians for the prophaning of the Lordes supper, concludeth that ignorance both of the thing it selfe, and the signification therof, was the cause of their abuse: for they came thither vnrreverently, not discerning the Lordes body. Dought not we then by the monition of the wise man, by the wisdom of God, by the fearfull example of the Corinthians, to take aduised haeede, that wee thrust not our selues to this table, wyth rude and vnrreverent ignorance, the smart whereof Christes church hath rued and lamented these many dayes and yeares? For what hath beene the cause of the ruine of Gods religion, but the ignorance hereof? What hath bene the cause of this grole idolatrye, but the ignorance hereof? What hath bene the cause of this mummysh massing, but the ignorance hereof? Yea, what hath bene, and what is at this day the cause of this want of loue and charitie, but the ignorance hereof? Let vs therefore so trauel to vnderstand the Lordes supper, that wee be no cause of the decay of Gods worship, of no idolatrye, of no dumme massing, of no hate and malice, so may wee the boldier haue accesse thither to our comfort. Neither neede we to thinke that such exact knowledge is

concerning the sacrament.

is required of euery man, that he bee able to discusse all high pointes in the doctrine thereof: But thus much wee must be sure to holde, that in the supper of the Lorde, there is no baine ceremonie, no bare signe, no vnttrue figure of a thing absent: But (as the scripture saith) the table of the Lorde, the bread and cup of the Lord, the memorie of Christ, the annuntiation of the death, yea the communion of the body & blood of the Lord, in a marualous incorporation, which by the operatiō of the holy ghost (the very bond of our coniunction with Christ) is through faith wrought in the soules of the faithfull, wherby not onely their soules liue to eternall life, but they surely trust to winne to their bodies a resurrection to immortalitie. The true vnderstanding of this fruition and vnion, which is the body and the head betwixt the true belæuers and Christ, the ancient catholike fathers, both perceiuing themselves, and commending to their people, were not a fraide to call this supper, some of them, the salue of immortalitie and soueraigne preseruatīue against death, other, a deificall communion, other, the sweet dainties of our Sauioz, the pledge of eternall health, the defence of fayth, the hope of the resurrection, other, the foode of the immortalitie, the healthfull grace, and the conseruatorie to euerlasting life.

All which sayinges both of the holy Scripture and godlie men, truely attributed vnto thys celestial banquet and feast, if wee woulde often call vnto minde? Oh howe woulde they inflame our heartes to desire the participation of these mysteries, and oftentymes to couet after thys bread,

continuu

A ctes, 2.

Math, 26

1, Cor, 11

Iren, li, 4,

cap 34,

Ic. Epi, ad

Ephē,

Dionys,

Origen,

Optat.

Ciprian de

cana Do-

mini,

Athān, de

peccat, in spi

rit, sanct,

The first part of the Sermon

continually to thirst for this foode: Not as specially regarding the terrene and earthly creatures which remaine: but alwaies holding fast, and cleaving by faith to the rocke whence we may sucke the swetnesse of everlasting saluatiō. And to bee brāfe, thus much more the faithfull see, heare and know the favorable mercies of God sealed, the satisfaction by Christ toward vs confirmed, and the remission of sinne established. Here they may feele wrought the tranquillitie of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindnesse, with manie other sundrie graces of God. The last whereof they cannot attaine vnto, who bee drowned in the deepe durtilke lake of blindnesse and ignorance. From the which (O beloued) wash your selues with the liuing waters of Gods worde, whence you may perceiue and know, both the spirituall foode of this costly supper, and the happie trustings and effects that the same doth bring with it.

Now it followeth to haue with this knowledge a sure and constant fayth, not onelie that the death of Christ is available for the redemption of all the world, for the remission of sinnes, and reconciliation with God the Father, but also that he hath made vpon his crosse a full and sufficient sacrifice for thee, a perfect clensing of thy sins, so that thou acknowledgest no other savior, redeemer, mediator, advocate, intercessor, but Christ only, and that thou maiest say with the Apostle, that hee loued thee, and gaue himselfe for thee. For this is to sticke fast to Christs promise made in his institution, to make
Christ

concerning the sacrament.

Christ thine owne, and to applycate hys merytes vnto thy selfe. Herein thou nēdest no other mans helpe, no other sacrifice or oblation, no sacrificing priest, no masse, no meanes established by mans inuention. That faith is a necessarie instrument in all these holy ceremonies, we may thus assure our selues, for that as S. Paul saith, without faith it is vnpossible to please God. When a great number of the Israelits were ouerthrowne in the wildernes, Moses, Aaron, & Phenees did eat Manna, and pleased God, for that they vnderstode (saith S. Augustine) the visible meate spiritually. Spiritually they hūgred it, spiritually they tasted it, that they might be spiritually satisfied. And truely as the bodily meat cannot fēde the outward man, vnlesse it be let in to a stomacke to be digested, whych is healthsome and sound: No more can the inward man be fed, except his meat be receiued into his soule and heart, sound and whole in faith. Therefore (saith Cyprian) when we do these things, we nēd not to whet our teeth: but with sincere faith we breake & diuide that w^{te} ele bread. It is wel known that the meat we seek for in this supper, is spirituall food, the nourishment of our soule, a heauenly refection, and not earthly, an inuisible meat, and not bodily, a ghostly substance, and not carnall, so that to think that without faith wee may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dreame a grosse carnall fēding, basely obiecing and binding our selues vnto the elements and creatures: wheras by the aduise of the counsell of Nicene, we ought to lift bp our mindes by faith, and

Hebr, 11,

*In Iohan,
Hom, 6,*

*De cana
Domini,*

*Concilium
Nicen,*

¶

leauing

The first part of the Sermon

*Ensch.
Emiff Ser.
de Eucha.*

leauing these inferior & earthly thinges, there seeke it, where the sunne of righteousnesse euer shineth. Take then this lesson (O thou that art desirous of this table) of Emissenus a godlie father, that when thou goest vp to the reuerent communion, to be satisfied with spirituall meates, thou looke vp wth faith vpon the holy body and blood of thy god, thou maruell wth reuerence, thou touch it wth the minde, thou receiue it with the hande of thy heart, and thou take it fully with thy inward man.

Thus wee see (beloued) that resorting to this table, we must plucke vp all the roots of infidelitie, all distrust in Gods promises, that we make our selues liuing members of Christes body. For the vnbelieuers and faithlesse cannot feede vpon that precious body: whereas the faithfull haue their life, their abiding in him, their vniou, and as it were their incorporation with him. Wherefore let vs prooue and try our selues vnfaignedly, without flattering our selues, whether we be plants of the fruitfull Oliue, liuing branches of the true vine, members indeede of Christes mysticall body, whether God hath purified our hearts by faith, to the sincere acknowledging of his Gospell, and imbracing of his mercies in Christ Iesu, so that at this his table we receiue not onely the outward Sacrament, but the spirituall t^hing also, not the figure, but the truth, not the shadowe onely, but the body, not to death but to life, not to destruction, but to saluation: which God grant vs to do through the merits of our Lorde and Saviour, to whome be all honour and glorie for euer, Amen.

The

*The second part of the Homilie of the
worthie receiuing and reuerent esteeming
of the Sacrament of the body and bloud
of Christ.*



In the Homilie of late rehearsed vnto you, ye haue heard (good people) why it pleased our sauioꝝ to Christ institute that heauenly memorie of his death and passion, and that euery one of vs ought to celebrate the same at this table, in our owne persons and not by others. You haue heard also with what estimation & knowledge of so high misteries, we ought to resort thither. You haue heard with what constant faith we shoulde cloth & decke our selues, that we might be fitte and decent partakers of that celestiall fode.

Now followeth the third thing necessary in him that would not eate of this bread, nor drink of this cup but worthely, which is, newnes of life, & godlines of conuersation. For newnes of life, as frutes of faith are required in the partakers of this table: we may learne by the eating of the typicall lambe, wherunto no man was admitted, but he that was a Jewe, that was circumcised, that was before sanctified. Yea, Sainte Paule testifieth, that although the people were partakers of these sacraments vnder Moses, yet for that some of them were still worshippers of images, whoz mongers, tempters of Christ, murderers, and coueting after euil things: God ouerthrew those in the wilderness, and that for our example, that is that we christians should take heede wee resort vnto our Sacraments wyth holinesse

1. Cor. 10

The second part of the Sermon

*De Bap. l.
1, cap. 3.*

of life, not trusting in the outwarde receyuinge of them, and infected with corrupt and vncharitable manners. For this sentence of **G D** must alwaies be iustified: **I will haue mercy and not sacrifice.** Wherefore (saith Basill) it behooueth him that commeth to the bodye and blood of Christ, in commemoration of hym that died and rose againe, not onely to be pure from all filthinesse of the flesh, and spirite, least he eate and drinke to his own condemnation: but also to shew out euidently, a memory of him that died and rose againe for vs, in this point, that he be mortified to sin and the worlde, to liue now to God in Christ Iesu our Lord. So then we must shewe outward testimonie, in following the signification of Christs death, amongst the which this is not esteemed least, to render thanks to almightie God for all his benefites, brievely comprised in the death, passion, and resurrection of his dearely beloued sonne. The which thing, because we ought chiefly at this table to solenize, the godly fathers named it Eucharistia, that is, thanksgiuing. As if they shoulde haue sayd, Now aboue all other times yee ought to laud and praise God. Now may you beholde the matter, the cause, the beginning, and the end of all thanksgiuing. Now if you slacke, ye shewe your selues most vnthankfull, and that no other benefit can euer stir you to thank God, whose litle regard here so many, so wonderfull, and so profitable benefites. Seing then that the name and thing it self doth monish vs of thanks, let vs (as S. Paul saith) offer alwaies to God, the host or sacrifice of praise by Christ, that is, the fruit of the lippes which

Heb. 13,

concerning the sacrament.

which confesse his name. For as David singeth: Psal. 50.
He that offereth to God thanks and praise, hono-
reth him. But howe few be there of thankfull per-
sons in comparison to the vnthankfull? Doe tenne
lepers in the gospell were healed, and but one on-
ly returned to giue thanks for hys health. Yea hap-
py it were, if among forty communicants, we could
see two vnfaignedly giue thanks. So vnkind we
be, so obliuious we be, so proude beggers we be,
that partly we care not for our owne commoditie,
partly we knowe not our duty to God, and cheiflie
we will not confesse all that wee receiue. Yea, and
if we be forced by Gods power to do it: yet we han-
dle it so coldely, so driely, that our lippes praise him,
but our heartes dispraise him, our tongues blesse him,
but our life curseth him, our wordes worship him,
but our woorkes dishonour him. O let vs therefore
learn to giue God here thanks aright, and so to ag-
nise his excæding graces powored vpon vs, that they
being shut vp in the trespure house of our heart, may
in due time and season in our life and conuersation,
appeare to the glorifying of his holy name. Further-
more, for newnesse of life, it is to bee noted that S.
Paul writeth: that we being many, are one bread
and one body: for all be partakers of one bread. De-
claring thereby, not onely our communion with
Christ, but that vnitie also, wherein they that eate
at this table, should be knit together. For by dis-
sension, baine-glorie, ambitio[n], strife, enuying, con-
tempt, hatred, or malice, they shoulde not be disse-
uered: but so ioyned by the bonde of loue, in one
mysticall body, as the cornes of that bread in one
loafe.

The second part of the Sermon

loafe. In respect of which straight knot of charitie, the true Christians in the tender tyme of Christes church, called this supper loue. As if they should say, none ought to sit downe there, that were out of loue and charitie, who bare grudge and vengeance in his heart, who also did not professe his kinde affection by some charitable releafe, for some part of the congregation. And this was their practice. O heavenly banquet then so vsed. O godly ghests, who so esteemed this feast. But O wretched creatures that we be at these dayes, who be without reconciliation of our brethren whome wee haue offended, without satisfying them whom we haue caused to fall, wythout any kind of thought or compassion towarde them whome wee might easily releue, wythout any conscience of slander, disdayne, misreport, diuision, rancor, or inward bitternesse. **Pea**, being accombyed wyth the cloyed hatred of Caine, wyth the long couered malice of Esau, with the dissembled falshood of Joab, dare ye presume to come vp to these sacred and fearefull mysteries? **O man**, whither rusthest thou vnadvisedly? It is a table of peace, and thou art ready to fight. It is a table of singlenesse, and thou art imagining mischief. It is a table of quietnesse, and thou art giuen to debate. It is a table of pity, and thou art vnnmercifull. Dost thou neither feare **G O D** the maker of this feast? nor reuerence his Christ the refection & meat nor regardest his spoule his welbeloued ghest? nor wepest thine owne conscience, which is sometime thine inwarde accuser? wherefore (**O man**) tender thine owne saluation, examin & try thy good will & loue

Genes 4,

Genes 27

2 Sam. 3,

concerning the sacrament.

due to wardes the children of God, the members of
Christ, the heires of the heavenly heritage: yea, to-
wardes the Image of God, the excellent creature
thine own soule. If thou haue offended, now be
reconciled. If thou haue caused any to stumble in
the way of God, now set them vp againe. If thou
haue disquieted thy brother, now pacifie him. If
thou haue wronged him, now releue him. If thou
haue defrauded him, now restore to him. If thou
haue nourished spight, now embrace friendship. If
thou haue fostred hatred and malice, now open-
ly shew thy loue and charitie, yea bee prest and rea-
dy to procure thy neighbors health of soule, wealth,
commodities, and pleasures, as thine own. Deserue
not the heauy and dreadfull burden of Gods disple-
sure for thy euill will toward thy neighbor, so vne-
aduerntly to approach to this table of the Lord. Last
of all, as there is here the misterie of peace, and the
sacrament of christian societie, whereby we under-
stand what sincere loue ought to bee betweene the
true communicants: So here bee the tokens of
purennes and innocencie of life, whereby wee may
perceiue that wee ought to purge our owne soule
from al uncleannesse, iniquitie, and wickednesse,
least when wee receiue the mysticall bread (as Dr.
gen saith) wee eate it in an vncleane place, that
is, in a soule defiled and polluted with sinne. In
Moses law, the man that did eate of the sacrifice
of thanksgiuing, with his vncleannesse vpon him,
shoulde be destroyed from his people. And shal wee
thinke that the wicked and sinfull person shall
be excusable at the table of the Lord? wee both

*Chryso. ad
popu Ant.
Homil 6*

*In Leuit.
cap. 23.
1 Cor 11.
Luke, 17,
Homil 14*

The second part of the Sermon

reade in Saint Paul, that the Church of Corinth
was scourged of the Lord, for misusing the Lords
supper, and we may plainly see Christs Church
these many yeares miserablie vexed and oppressed,
for the horrible prophanation of the same. Where-
fore let vs all vniuersall and singular, beholde our
owne manners and liues to amend them. Bea
now at the last, let vs call our selues to an account,
that it may graue vs of our former euill conuer-
sation, that we may hate sinne, that wee may sorrow
and mourne for our offences, that wee may with
teares powre them out before God, that wee may
with sure trust, desire and craue the salue of his
mercy, bought and purchased with the bloude of
his dearely beloued son Iesus Christ, to heale our
deadly wounds withall. For surely, if wee doe not
with earnest repentance cleanse the filthie stomacke
of our soule, it must needes come to passe, that as
wholsome meat receiued into a raw stomacke cor-
rupteth and marreth all, and is the cause of further
sicknesse: so shall we eate this wholsome bread, and
drinke this cup to our eternal destruction. Thus we
and not other, must thoroughly examine, & not light-
ly looke ouer our selues, not other men, our owne
conscience, not other mens liues, which wee ought
to do byrightly, truely, and with iust correction. O
(saith) Chrysostome let no Judas resorte to this table,
let no couetous person approch. If any be a disciple
let him be present. For Christ saith, With my disci-
ples I make my passeouer. Why cried y^e deacon in y^e
primitiue church, if any be holy, let him draw neere?
Whye did they celebrate these mysteries, the quier
dore

Chriso, ad
popu, Ant,
Homil 6.

Ad popu,
Ant Ho, 6
Math 26,

concerning the sacrament,
 doze being shut? Why were the publike penitents
 & learners in religion commanded at this time to a-
 uoyd? was it not because this table receiued no vn-
 holy, vnclean, or sinfull guests? wherfore if seruants
 dare not presume to an earthly masters table whom
 they haue offended: Let vs take hēde we come not
 with our sins vncexamined, vnto this present of our
 Lord & iudge. If they be worthy blame which kisse
 the Princes hand with a filthy hand and vncleane
 mouth: shalt thou be blamelesse which with a stinck-
 ing soule, ful of coueteousnes, fornication, Drunken-
 nes, pride, ful of wretched cogitations & thoughts,
 doest breath out inquitie and vncleanenesse on the
 bread and cup of the Lord? Thus haue you heard Epilog.
 how you should come reuerently and decently to the
 table of the Lord, hauing the knowledge out of his
 word, of the thing it selfe, & the frutes thereof, bring-
 ing a true & constant faith, the root and wellspring
 of all newnes of life, as well in praising God and lo-
 uing our neighbour, as purging our own conscien-
 ce from filthines. So that neither the ignorance of
 the thing shall cause vs to cōtemn it, nor vnfaithful-
 nes make vs boyd of fruit, nor sin and inquitie pro-
 cure vs gods plagues: but shall by fayth, in know-
 ledge and amendment of life in faith, be here so vni-
 ted to Christ our head in his misteries, to our com-
 fort, that after wee shall haue full fruition of him in
 deede, to our euerlasting ioy and eternall life, to the
 which hee bring vs, that died for vs & redēmed vs
 Iesus Christ the righteous, to whome with the fa-
 ther and the holy ghost, one true and eternall God,
 be all praise, honour, and dominion for euer, Amen.

225
*An Homilie concerning the comming
downe of the holy ghost, and the many-
folde gistes of the same.*

For whitsonday.

BEfore we come to the declarati-
on of the great and manyfolde
gistes of the holy ghost, where-
with y^e church of god hath bene
euermore replenished, it shal first
be needfull, breefly to expound
vnto you, whereof this feast of
Pentecost or whitsondaye had
his first beginning. You shall therefore vnderstand
that the feast of Pentecost, was alwayes kept the
fifteth day after Easter, a great and sollemne feast
among the Jewes, wherein they did celebrate the
memoriall of their deliuerance out of Egypt, and al-
so the memoriall of the publishing of the law, which
was giuen vnto the in the mount Sinai vpon that
day. It was first ordained and commaunded to be
kept holy, not by any mortal man, but by the mouth
of the Lord himselfe, as we reade in Leuit. 23. and
Deut. 16. The place appointed for the obseruation
therof, was Hierusalem, where was great recourse
of people from all partes of the world, as may well
appeare in the second Chapter of the Actes, wherein
mention is made of Parthians, Medes, Elamites, in
habitours of Mesopotamia, inhabitours of Iurie,
Capadocia, Pontus, Asia, Phrygia, Pamphilia, &
diuers other such places, wherby we may also part-
ly gather, what great & roiall solemnity was com-
monly vled at that feast. Now as this was giuen
in

For Whitsonday.

in commandment to the Jewes, in the old law so did our saviour Christ, as it were, confirme the same in the time of the gospel, ordaining (after a sort) a new pentecost for his disciples, namely when he sent down the holy ghost visibly in the forme of cleven tongues like fire, & gave the power to speak in such sort, that euery one might heare them, and also vnderstand them in his own language. Which miracle, that it might be had in perpetual remembrance, the Church hath thought good to solemnize & keep holy this day, commonly called Whitsonday. And here is to be noted, that as the law was giuen to the Jewes in the mount Sinai, the fiftith day after Easter: so was the preaching of the gospel, through the mightie power of the holy ghost, giuen to the Apostles in the mount Sion, the fiftieth day after Easter.

And hereof this feast hath his name, to be called Pentecost, euen of the number of the dayes: for (as Saint Luke writeth in the Actes of the Apostles) when fifty dayes were come to an end, the Disciples beeing altogether with one accorde in one place, the holpe Ghost came sodainly amongst them, and late vppon eache of them, like as it had bene cleven tongues of fire. Which thing was vndoubtedly done to teach the Apostles & al other men, that it is he that giueth eloquence & utterance in preaching the gospel, that it is he which openeth the mouth to declare the mightie workes of God, that it is hee which engendreth a burning zeale towards Gods worde, and giueth all men a tongue, yea a fierie tong, so that they may boldly & cheerefully professe the truth in face of the whole world, as Esay was

indued

1 Cor. 10.

The first part of the Sermon

Esay, 50. indued with his spirite. The Lorde (saith Esaye) gaue mee a learned and a skilfull tongue, so that I might know to rayse vp them, that are fallen, with the word, The Prophet Dauid cryeth to haue this gift, saying: Open thou my lippes, O Lord, and my mouth shall shew forth thy prayse. For our Sauour **Math. 10.** Christ also in the Gospell sayeth to his disciples: It is not you that speake, but the spirite of your father which is within you. All which testimonies of holy scripture, doe sufficiently declare, that the misterie in the tongues, betokeneth the preaching of the Gospell, and the open confession of the Christian faith, in all them that are possessed with the holy Ghost. So that if any man be a dumbe Christian, not professing his faith openly, but cloaking and colouring himselfe for feare of daunger in time to come, he giueth men occasion, iustly, and with good conscience to dout, least he haue not the grace of the holy ghost within him, because he is tonguetied, and doth not speake. Thus then haue ye heard the first institution of the feast of Pentecost or Whitsontide, as wel in the old law, among the Jewes, as also in the time of the Gospell among the Christians.

Now let vs consider what the holy ghost is, and howe consequentely hee worketh his miraculous workes towardes mankinde. The holy Ghost is a spirituall and deuine substaunce, the third person in the deity, distinct from the father and the sonne, and yet proceeding from them both, which thing to be true, both the creede of Athanasius beareth witnes, and may be also easily prooued by most plaine testimonies of Gods holy worde. When Christ was bapti-

for Whitsunday.

baptized of John in y^e riuer Iordaine, we read that the holy ghost came down in forme of a Dove, and that the father thundered from heauen, saying: this is my deare and welbeloued sonne in whom I am well pleased. Where note thre diuers and distinct persons, the father, the sonne, and the holy ghost, which all notwithstanding are not thre Gods, but one God. Likewise when Christe did institute and ordayne the Sacrament of Baptisme, he sent his disciples into the whol world, willing them to baptize all nations, in the name of the father, the sonne, and of the holy ghost. And in another place he saith: I will pray vnto my father, and he shall giue you another comforter. A gaine, when the comforter shal come, whom I will send from my father, &c. These and such other places of the new Testament, do so plainely and euidently confirme the distinction of the holy ghost from the other persons in the trinity, that no man possible can doubt thereof, vnlesse hee wil blaspheme the euerlasting truth of Gods word.

Math, 3.

Math 28.

Iohn, 4

Iohn, 2

As for his proper nature and substance, it is altogether one with God the father, and God the sonne, that is to say, spirituall, eternall, vncreated, incomprehensible, almightie, to be short, he is euen God and Lorde euerlasting. Therefore hee is called the spirite of the father, therefore hee is sayd to procede from the father, and the sonne, and therefore he was equalie ioynd with them in the commission that the Apostles had to baptize all nations. But that this may appear moze sensibly to the eyes of all mē, it shalbe requisite to come to the other part, namely, to the wonderful & heuenly works of the holy ghost, which

The first part of the Sermon

which plainly declare vnto the worlde his mighty
and deuine power. First it is euident, that hee did
wonderfullye gouerne and directe the heartes of
the Patriarches, and Prophetes in olde time, illu-
minating their mindes with the knowledge of the
true Messias, and giuing them vtteraunce to pro-
phesie of thinges that shoulde come to passe longe
time after. For as Saint Peter witnesseth, the pro-
phesie came not in old time by the will of man: but
the holy men of God spake as they were moued in-
wardly by the holy ghost. And of Zachary the high
Priest, it is sayd in the Gospell, that he being full
of the holy Ghost, prophesied and praised G O D.
So did also Simeon, Anna, Mary, & diuers other,
to the great wonder and admiration of all men.
Moreouer was not the holy ghost a mighty worker
in the Conception and the Natiuitie of Christe our
Saviour: Saint Mathew sayeth, that the blessed
Virgine was found with child of the holy ghost, be-
fore Ioseph and she came together. And the Angell
Gabriell did expressly tell her that it shoulde come to
passe, saying: The holy ghost shall come vpon thee,
and the power of the moste high shall ouersadow
thee. A marueilous matter, that a woman shoulde
conceiue and beare a child, without the knowledg
of man. But where the holy ghost worketh, ther no-
thing is vnpossible, as may further also appeare by
the inwarde regeneration & sanctification of man-
kinde. When Christ saide to Nicodemus, vnlesse
a man be borne a newe, of water and the spirite,
hee cannot enter into the kingdome of G O D:
hee was greatly amazed in his minde, and be-
gan

for Whitsunday.

gan to reason with Christe, Demaunding howe a man might be borne which was olde? Can he enter (saith he) into his mothers wombe againe, and so bee borne a newe? Beholde a lively patterne of a fleshly and carnall man. He had little or no intelligence of the holy ghost, and therfore he goeth bluntly to work, & asketh how this thing were possible to be true. Whereas otherwise, if hee hadde knowen the great power of the holy Ghoste in this behalfe, that it is hee which inwardly worketh the regeneration and new birth of mankinde, he would neuer haue maruelled at Christs wordes, but would haue rather taken occasion thereby to praise and glorifie **G O D**. For as there are thre seuerall and sundry persons in the deitie: So haue they thre seuerall and sundry offices proper vnto each of them.

Iohn, 3

The father to create, the Sonne to redæm, the holy Ghost to sanctifie and regenerate. Whereof the last, the more it is hid from our vnderstanding, the more it ought to moue all men to wonder at the secrete and mightie working of Gods holye spirite which is within vs. For it is the holy Ghost, and no other thing, that doth quicken the minds of men, stirring vpp good and godly motions in their heartes, which are agreeable to the will and commaundement of God, suche as otherwise of their owne crooked and peruerse nature they shoulde neuer haue. That which is borne of the fleshe (sayth Christ) is fleshe, and that which is borne of the spirit is spirite. As who should say: Man of his owne nature is fleshly & carnall, corrupt and naught, sinfull and disobedient to **G O D**, without any

Iohn, 3

The first part of the Sermon

goodnesse in him, without anye vertuous or Godly motion, onely giuen to euill thoughtes and wicked Deedes. As for the workes of the spirite, the fruits offayth, charitable and godly motions, if yee haue any at all in him, they proceed only of the holy ghost who onely is the worker of our sanctification, and maketh vs new men in Christ Iesu. Did not gods holy spirite miraculously worke in the child Dauid, when of a poore sheapeheard, he became a prince-like Prophete? Did not Gods holy spirite miraculously worke in Mathew, sitting at the receit of custome, when of a proude Publicane hee became an humble and lowlie Euangilist? And who can chose but marueile, to consider, that Peter should become of a simple fisher, a chiefe and mighty Apostle? Paul of a cruell and bloudie persecutour, a faithfull disciple of Christ, to teach the Gentiles. Such is the power of the holy ghost, to regenerate men, and as it were to bring them forth a new, so that they shall be nothing like the men that they were before. Neither doeth hee thinke it sufficient inwardly to work the spirituall and new birth of man, vlesse hee doe also dwell and abide in him. Knowe ye not (sayeth Saint Paule) that yee are the Temple of GOD, and that his spirite dwelleth in you? Know yee not that our bodies are the Temples of the holy ghost, which is within you? A gaine he saith: You are not in the fleshe, but in the spirite. For why? The spirite of God dwelleth in you. To this agreeth the doctrine of Saint Iohn, writing on this wise: The anointing which ye haue receiued (he meaneth of the holy ghost) dwelleth in you. And the doctrine of Peter

1 Sam. 17

Math. 9.

1 Cor 3.

1. Cor. 3.

Rom 6.

for Whitsunday.

Peter saith the same, who hath these words: The
 spirite of glorie, and of God, resteth hypon you. 1. Pet 4.
 what comfort is this to the hearte of a true Christi-
 an, to thinke that the holy ghost dwelleth within
 him? If God be with vs (as the Apostle saith) who Rom 5.
 can be against vs? But howe shall I knowe that
 the holy ghost is within mee, some men perchance
 will say: forsooth, as the tree is knowen by his fruit
 so is also the holy ghost. The fruits of the holy ghost
 (according to the mind of Saint Paule) are these Gala 5.
 Loue, ioy, peace, long suffering, gentlenesse, good-
 nesse, faithfulness, meekenes, temperance, &c. Con-
 trariwise, the deedes of the flesh, are these: adul-
 terie, fornication, vncleanenesse, wantonnesse, ido-
 latri, witchcraft, hatred, debate, emulation, wrath,
 contention, sedicion, heresie, euuie, murder, drunken-
 nesse, gluttonie, and such like.

Here is now that glasse, wherein thou must be-
 holde thy selfe, and discerne whether thou haue the
 holy ghost within thee, or the spirite of the flesh.

If thou see that thy workes bee vertuous and
 good, consonant to the prescript rule of Gods word;
 sauouring and tasting not of the flesh, but of the spi-
 rite, then assure thy selfe & thou art endued with the
 holy ghost: Otherwise in thinking well of thy selfe,
 thou doest nothing else but deceiue thy selfe. The
 holy ghost doeth alwaies declare him selfe by hys
 fruitfull and gracious giftes, namelp, by the word
 of wisdom, by the worde of knowledge, which is
 the vnderstanding of the scriptures by faith in do-
 ing of miracles, by healing the that are diseased, by 1, Cor. 12
 prophesie, which is the declaratiō of gods misteries,
 by

The first part of the Sermon

by discerning of spirites, diuersitie of tongues, interpretation of tongues, and so forth. All which giftes as they proceede from one spirite, and are severally giuen to man according, to the mesurable distribution of the holy ghost: Euen so do they bring men, and not without good cause into a wonderful admiration of Gods deuine power. Who will not meruaile at that, which is written in the Actes of the Apostles, to hear their bolde confession before the counsell at Ierusalem? And to consider that they went away with ioy and gladnes, reioycing that they were counted worthy to suffer rebukes & checks for the name and faith of Christ Iesus? This was the mightie worke of the holy Ghost, who because hee giueth patience and ioyfulnes of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be called a comforter. Who will not also meruaile to reade the learned and heauenly sermons of Peter & the Disciples, considering that they were neuer brought vp in schoole of learning, but called euen from their nets, to supply roomes of Apostles? This was likewise the mightie worke of the holy ghost, who because he doth instruct the hearts of the simple in the true knowledge of God and his holy worde, is most iustly tearmed by this name and title, to be the spirit of trueth. Eusebius in his Ecclesiasticall history telleth a strange storie of a certaine learned and subtle Philosopher, who being an extreame aduersary to Christ and his doctrine, could by no kinde of learning bee conuerted to the faith, but was able to withstand all the arguments that could be brought against

Acts. 5.

Iohn. 14.

Lip. 11,
Cap. 3.

for Whitsunday.

against him, with little, or no labour. At length there started by a poore simple man of small wit, and lesse knowledge, one that was reputed among the learned as an ideote: And hee on Gods name would needs take in hand to dispute with this proud Philosopher. The Bishops and other learned men standing by, were maruelously abashed at the matter, thinking that by his doings they should bee all confounded, and put to open shame. Hee notwithstanding goeth on, and beginning in the name of the Lord Iesus, brought the Philosopher to such point in the end (contrary to al mens expectation) that he could not chole but acknowledg the power of God in his wordes, & to giue place to the truth. Was not this a myraculous worke, that one seely soule of no learning, should doe that which many Bishoppes of great knowledge and vnderstanding were neuer able to bring to passe? So true is the saying of Bede: *Ho, 9 sup, Luc,* where the holy ghost doth instruct and teach, there is no delay at all in learning. Much more might here bee spoken of the manyfolde giftes and graces of the holy Ghost, most excellent and wonderfull in our eyes, but to make a long discourse through al, the shortnesse of time will not serue. And seeing yee haue heard the chiefeest, yee may easily perceiue and iudge of the rest. Now were it expedient to discusse this question: Whether all they which boast and brag that they haue the holy Ghost, doe trueely challenge this vnto themselves, or no? Which doubt, because it is necessarie and profitable, shall (God willing) be dissolued in the next part of this Homily. In the meane season, let vs (as we are most bound)

The second part of the Sermon
giue hartie thankes to God the father, and his son
Jesus Christe, for sending downe this comforter,
into the world, humbly beseeching him, so to work
in our heartes by the power of his holy spirite, that
we being regenerate and newly borne againe in all
goodnesse, righteousness, sobrietie and truth, may in
the end be made partakers of euerlasting life in his
heauenlye kingdome, through Jesus Christe our
Lord and sauour, Amen.

*The second part of the Homily concer-
ning the holy ghost, dissoluing this doubt: whe-
ther all men rightly challenge to themselves the
holy ghost, or no.*

Jo 14, 15.



Ur Sauour Christ departing out of
the worlde vnto his father, promi-
sed his Disciples to send downe ano-
ther Comforter, that should continue
with them for euer, and direct them
into all trueth.
Which thing to be faithfully and truly perfourmed,
the Scriptures doe sufficiently beare witnes. Nei-
ther must we thinke that this comforter was either
promised, or else giuen, onely to the Apostles, but al-
so to the vniuersall Church of Christ, dispersed thro-
rough the whole worlde. For vnlesse the holy ghost
had bene alwaies present, governing & preserving
the church from the beginning, it could neuer haue
sustained so manye and great brutes of affliction
and persecution, with so little damadge and harme

for Whitsunday.

as it hath. And the wordes of Christ are most plaine in this behalfe, saying: that the spirit of truth should abide with them for ever, that hee would bee with them alwaies (he meaneth by grace, vertue, and power) even to the worldes end. Also in the prayer that hee made to his father a little before his death, hee maketh intercession, not onely for himselfe and his apostles, but indifferently for al them that shuld beleue in him through their wordes, that is to wit, for his whole Church. Againe Saint Paule sayth: If any man haue not the spirite of Christ, the same is not his. Also in the words following, we haue receiued the spirit of adoption, wherby we crie Abba, father. Hereby then it is euident and plaine to all men, that the holy Ghoste was giuen, not onely to the Apostles, but also to the whole bodie of Christs congregation, although not in like forme and maiestie as he came downe at the feast of Pentecost.

John, 24.
Math, 28.

John 17.

Rom 8.

Ibidem.

But now herein standeth the controuersie: whether all men doe iustly arrogate to themselves the holy Ghost, or no? The Bishops of Rome haue for a long time made a sore challenge thereunto, reasoning for themselves after this sorte. The holpe Ghost (say they) was promised to the Church, and neuer forsaketh the Church. But we are the chiefe heads and the principall part of the church, therefore we haue y^e holy ghost for ever, & whatsoeuer things wee decreæ, are vndoubted verities, and oracles of the holy ghost. That ye may perceiue the weaknes of this argument, it is needefull to teach you, fyrste what the true Church of Christ is, and then to confer the Church of Rome therewith, to discerne how

well

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The second part of the Sermon

well they agree together. The true Church is an vniuersall congregation or fellowship of Gods faithfull and elect people, built vpon the foundation of the apostles and prophets, Iesus Christ himselfe being the head corner stone. And it hath alwaies three notes or markes whereby it is known. Pure and sound doctrine, the Sacramentes ministred according to Christes holy institution, & the right vse of ecclesiastical discipline. This description of y^e church is agreeable both to the Scriptures of God, and also to the doctrine of the antient fathers, so that none may iustly finde fault therewith. Nowe if you will compare this same with the Church of Rome, not as it was in the beginning, but as it is presently, and hath bene for the space of nine hundred yeares and odde: you shall well perceiue the state thereof to be so farre vnde from the nature of the true church, that nothing can be more. For neither are they built vpon the foundation of the Apostles and prophetes, retaining the sound and pure doctrine of Christ Iesu, neither yet do they order either the sacraments, or else the ecclesiasticall keies, in such sort as hee did first institute and ordaine them: But haue so intermingled their owne traditions and inuentions by chopping and chainging, by adding and plucking away, that now they may seeme to be couerted into a new guise. Christ commended to his Church a sacrament of his body and bloud. They haue changed it into a sacrifice for the quicke and the dead. Christ did minister to his Apostles, and the Apostles to other men, indifferently vnder both kinds: they haue robbed the laye men of the cup, saying that for them
one

For Whitsonday.

one kinde is sufficient. Christ ordeined no other element to be vsed in baptisme, but only water, wherunto when the woord is ioyned, it is made (as S. Augustine saith) a ful and perfect sacrament. They being wiser in their owne conceit then Christ, think it is not wel and orderly done, vnlesse they vse coniuration, vnlesse they hallow the water, vnlesse they be oyle, salt, spetle, tapers, and such other dumb ceremonies, seruing to no vse, cōtrary to the plain rule of S. Paule, who willet all thinges to be done in the Church vnto edification. Christ ordeined the authoritie of the keies to excommunicate notorious sinners & to absolue them which are truely penitent: They abuse this power at their owne plesure, as well in cursing the godly, with bel, booke, and candles as also in absoluing the reprobate, which are known to be vnworthie of any christian societie: whereof they that lust to see examples, let them search their liues. To be short, looke what our sauour Christ pronounced of the Scribes and Pharisees, in the gospel, the same may be boldelie and with safe conscience pronounced of the Bishoppes of Rome, namely, that they haue forsaken, and daylye doe forsake the commaundments of G D D, to erecte and sette vpp theirowne constitutions. Which thing being true, as all they which haue any light of gods woorde muste needes confesse, wee may well conclude according to the rule of Augustine: That the Bishoppes of Rome and their adherents, are not the true Church of Christe, much lesse then to be taken as cheife head and rulers of the same. Who soeuer (saith hee) doe dissent from the Scriptures concer-

Augustin.

1. Cor. 14

8. adol

The second part of the Sermon

August,
contra Pe-
tulan Do-
natist. E-
pi. cap. 4.

Iohn. 10.

Iohn. 8.

Iohn. 16.

concerning the head, although they be found in all places where the Church is appointed, yet are they not in the Church: a plaine place, concluding directly against the Church of Rome. Where is now the holy Ghoste which they so stoutly doe claime to them selues? Where is now the spirit of truth, that will not suffer them in any wise to erre? If it bee possible to be there, where the true Church is not, then is it at Rome: otherwise it is but a vaine brag, and nothing else. Saint Paule (as yet haue heard before) saith: If any man haue not the spirite of Christe, the same is not his. And by turning the wordes, it may be truly saide, If any man be not of Christ, the same hath not the spirit. Now to discern who are truly his, and who not, we haue this rule giuen vs, that his sheep do alwaies heare his voice. And Saint Iohn saith, He that is of God, heareth gods word. Whereof it followeth, that the Popes in not hearing Christs voice, as they ought to doe, but preferring their owne decrees before the expresse worde of God, doe plainely argue to the world, that they are not of Christ, nor yet possessed with his spirit. But here they will alleadge for themselves, that there are diuerse necessarie points not expressed in holy Scripture, which were left to the reuelation of the holy Ghost. Who being giuen to the Church according to Christes promise, hath taught manye things from time to time, which the Apostles could not then beare. To this we may easily answere by the plaine wordes of Christ, teaching vs that the proper office of the holy Ghoste is, not to institute and bring in newe ordinaunces, contrarie to his doctrine

For Whitsonday.

trine before taught: but to expounde and declare those thinges which hee had before taught: so that they might be well and truely vnderstood. When the holy Ghost (saith hee) shall come, he shall lead you into all truth. What truth doeth he meane? Any other than hee him selfe had before expressed in his word? No. For he saith, hee shall take of mine, and shew vnto you. Again, he shall bring you in remembrance of all thinges that I haue tolde you. It is not then the duty and part of any christian, vnder pretence of the holie ghost, to bring in his owne dreams and fantasies into the church: but he must diligently provide that his doctrine and decrees be agreeable to Christs holy testament. Otherwise in making the holy ghost the author thereof, he doth blaspheme and belie the holy ghost, to his owne condemnation.

Iohn. 15

Iohn. 15.

Now to leaue their doctrine, and come to other points. What shall we thinke or iudge of the popes intollerable pride? The scripture saith, that God resisteth the prowde, and sheweth grace vnto the humble. Also it pronounceth them blessed, which are poore in spirit, promising that they which humble them selues shall be exalted. And Christ our saviour willet all his to learne of him, because hee is humble and meeke. As for pride, S. Gregorie saith, it is the roote of all mischeife. And Saint Augustines iudgement is this, that it maketh men diuels. Can any man then, which either hath or shall read the popes liues, iustly say that they had the holie ghost within them? First, as touching that they will bee tearmed vniuersall bishoppes and heades of

Math. 5.

Math. 14

The second part of the Sermon

Li, 3, Ep.
76, 78,

Serm, 3, de
resur. do,

Dialogor,
lib, 3,

Chriso sup.
Mat,

Sabel En-
gead, 9 li. 7

of all christian churches through the worlde. we haue the iudgement of Gregorie expze fly against them, who writing to Mauricius the emperor condemneth John bishop of Constantinople, in that behalfe, calling him the prince of pride, Lucifers successour, and the fore-runner of antechrist. Saint Bernard also agreeing therunto, saith, what greater pride can there bee, than that one man shoulde preferre his owne iudgement before the whole congregation, as though he only had the spirit of God? And Chrysostome pronounceth a terrible sentence against them, affirming plainely, that whosoever seeketh to be cheife in earth, shall finde confusion in heauen, and that he which striueth for the supremacye, shall not bee reputed among the seruants of Christ. Againe he sayth: To desire a good woork, it is good, but to couet the cheife degree of honour, it is meere vanitie. Doe not these places sufficiently conuince their outrageous pride, in vsurping too themselves a superioritye aboue all other, as well ministers as bishops? as kings also and emperors? But as the lion is knowen by his clawes, so let vs learne to knowe these men by their Deedes. What shall wee say of him that made the noble king Dardanus to be tyed by the necke with a chaine, and to lie flat down before his table, there to gnaw bones like a dog? Shall wee think that he had Gods holie spirite within him? and not rather the spirite of the diuell? Suche a tyrant was pope Clement the first. What shall wee say of him that proudly and contemptuously trode Frederike the emperor vnder his feete, applying the verse of the Psalme vnto

for Whitsunday.

to himselfe: Thou shalt go vppon the lion and ad-
der, the yong lion and the dragon thou shalt treade Psalim, 60
vnder thy fote: Shall wee say that hee hadde Gods
spirite within him, and not rather the spirite of the
diuell? Suche a tyrant was pope Alexander the
third. What shall we say of him that armed and
animated the sonne against the father, causing him
to bee taken, and to be cruelly faminshed to death,
contrarie to the law both of GOD, and also of na-
ture? Shall wee say that hee had Gods holy spirite
wythin hym, and not rather the spirite of the dy-
uell? Such a tyrant was pope Pascall the second.
What shall we say of him that came into hys popes
dome like a Foxe, that raigneth like a Lion, and dy-
ed like a dogge? Shall wee say that he had Gods
holye spirite within him, and not rather the spirite
of the diuell? Such a tyrante was pope Boniface
the eight. What shall wee say of him that made
Henry the Emperour, wyth hys wife and hys
young childe, to stande at the gates of the Citie in
the rough wynter, barre footed, and bare leg-
ged, onely clothed in lincie wolcie, eatyng no-
thing from morning to night, and that for the space
of thre dayes? Shall we say that hee had Gods
holie spirite within hym, and not rather the spirite
of the diuell? Such a tyrant was pope Hildebrand,
most worthy to bee called a firebrand, if wee shall
terme him as he hath best deserued. Many other
examples might here be alledged. As of pope Jone
the harlot, that was deliuered of a childe in the
high streete, goyng solemnly in procession. Of
pope Julius the second, that wilfully cast Saint
Peter

The second part of the Sermon

Peters keyes into the riuer Tiberis. Of pope baba the sixt, that caused fūe cardinales to bee put in sacks, and cruelly drowned. Of pope Sergius the third, which persecuted the dead body of Formosus his predecessor, when it had bin buried eight yeres. Of pope John the xiiii. of that name, who hauing his enimie deliuered into his handes, caused hym first to bee stripped stark naked, his beard to be shauen, and to be hanged vp a whole day by the haire, then to be set vpon an asse wyth his face backward toward the taile, to be carried round about the city in dispite, to be miserably beaten with rods, last of al to be thrust out of his cōuntry, and to be banished for euer. But to conclude and make an end, ye shall briesfly take this short lesson, wheresoeuer yee finde the spirit of arrogancie and pride, the spirit of enuy, hatred, contention, crueltie, murder, extortion, witchcraft, necromancie, &c. assure your selues that there is the spirit of the diuel, and not of God, albeit they pretend outwardly to the world neuer so much holinesse. For as the Gospell teacheth vs, the spirite of Iesus is a good spirit, a holy spirite, a sweet spirit, a lowlie spirite, a mercifull spirite, full of charitie and loue, full of forgiuenesse and pitie, not rendering euil for euill, extremitie for extremitie, but ouercomming euill with good, and remitting all offence euen from the hart. According to which rule, if any man liue byrightly, of him it may bee safely pronounced, that hee hath the holy Ghost wyth in him: If not, then it is a playne token that hee dooth vsurpe the name of the holpe Ghoste in vaine. Therefore (dearely beloued) according to the

for Whitsunday.

the good counsel of **Saint John**, beleue not every
 spirite, but first trye them whether they be of **God**,
 or no. Many shall come in my name (saith **Christ**)
 and shall transforme themselves into Angelles of
 light, Deceiuing (if it be possible) the verie electe.
 They shall come vnto you in shapen clothing, be-
 ing inwardly cruell and rauening wolues. They
 shall haue an outward shew of great holinesse and
 innocencie of life, so that yee shall hardly or not at
 all Discerne them. But the rule that ye must follow
 is this, to iudge them by their fruits. Which if they
 be wicked and naught, then is it vnpossible that the
 tree of whom they proceede should be good. Such
 were al the popes and prelates of Rome for the most
 part, as doth well appeare in the story of their liues,
 and therefore they are worthily accounted among
 the number of false Prophets, and false Christs,
 which Deceiued the worlde a long while. The Lord
 of heauen and earth defend vs from their tyrannye
 and pride, that they neuer enter into his vineyard
 againe, to the disturbance of his silly poore flocke:
 but that they may be vtterly confounded and put
 to flight in al parts of the world: and he of his great
 mercy so worke in all mens hartes, by the mightie
 power of the holye ghoste, that the comfortable gos-
 pell of his sonne **Christ** may be truly preached, tru-
 ly receiued, and truly followed in all places, to the
 beating downe of sinne, death, the pope, the Diuell,
 and all the kingdome of Antichrist, that lyke scat-
 tered and disperfed sheepe bearing at length gathe-
 red into one folde, wee maye in the end rest alto-
 gether in the bosome of **Abraham**, **Isaac**, and
Jacob,

John, 4

Math. 24

Math. 7.

Luke 6

The first part of the Sermon
Jacob, there to bee partakers of eternall and euer-
lasting life through the merits and death of Iesus
Christ our sauiour, Amen.

*An Homilie for the dayes of Roga-
tion weeke.*

That al good things cometh from God.

I Am purposed this day (good de-
uout churistian people) to declare
to you the most deserued prayse
and commendation of almightie
God, not only in the considera-
tion of the maruelous creation
of this worlde, or for conuersati-
on and gouernaunce thereof,
wherein his great power and wisedome might
excellently appeare, to moue vs to honour and
dread hym: but most specially in consideration of
hys liberall and large goodnesse, which hee day-
ly bestoweth on vs hys reasonable creatures, for
whose sake hee made the whole vniuersall worlde,
with all the commodities and goods therein,
which his singular goodnesse well and diligently
remembred on our part, shoulde moue vs (as due-
tie is) againe with heartie affection to loue hym,
and woth worde and deede to prayse hym, and
serue him al the dayes of our life. And to this
matter, being so worthy to entreate of, and so
profitable for you to heare, I trust I shall not need
with

now for Rogation weeke.

with much circumstance of wordes to stirre you to
 giue your attendance to heare what shall be said.
 Onely I would wish your affection inflamed in se-
 crete wise within your selfe, to raise vppe some
 motion of thanksgiuing to the goodnesse of al-
 mightie God, in euerie such point as shall bee ope-
 ned by my declaration particularly vnto you. For
 else what shall it auaille vs to heate and knowe the
 great goodnesse of **GOD** towards vs, to knowe,
 that whatsoeuer is good, proceedeth from him, as
 from the principall fountaine and the onely author,
 or to know that whatsoeuer is sent from him, must
 needes bee good and wholesome: if the hearing of
 such matter mooueth vs no further but to knowe it
 onely? What auailed it the wise men of the worlde
 to haue a knowledge of the power and diuinitie of
GOD, by the secret inspiration of him: where they
 did not honour & glorifie him in their knowledges
 as **GOD**? What praise was it to them, by the con-
 sideration of the creation of the worlde, to beholde
 his goodnesse: and yet were not thankfull to him
 againe for his creatures? What other thing deser-
 ued this blindenesse and forgetfulnesse of them at
 Gods handes, but utter forsaking of him: and so
 forsaked of god, they could not but fall into extreme
 ignorance and errour. And although they muche
 esteemed them selues in their wits and knowledge
 and glorified in their wisdom: yet vanished they
 away blindly in their thoughts, became fooles, and
 perished in their follie. There can bee none other
 end of such as draweth nigh to **GOD** by know-
 ledge, and yet depart from him in vnthankfulnesse,
 but

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The first part of the Sermon

but bitter destruction. This experience saue Dauid
Psalm. 72 in his dayes. For in his Psalm hee saith, Beholde,
they which withdrawe themselves from thee, shall
perish, for thou hast destroyed them all that are strayed
from thee.

This experience was perceiued to be true of that
holy Prophet Jeremy: O Lord (saith he) whatso-
Ierom 17 euer they bee that forsake thee, shall be confounded,
they that depart from thee, shall be written in the
earth, and some forgotten. It profiteth not (good
people) to heare the goodnes of God Declared vnto
vs, if our heartes be not inflamed thereby to honor
and thanke him. It profited not the Iewes which
were Gods elect people, to heare much of God, see-
ing that he was not receiued in their hartes by faith,
nor thanked for his benefites bestowed vpon them:
their vnthankfulness was the cause of their destruc-
tion. Let vs eschew the manner of these before re-
hearsed, and follow rather the example of that holie
apostle S. Paul. which when in a deep meditation
Rom. 11. hee dyd beholde the maruellous proceedings of al-
mightie God, and considered his infinite goodnes
in the ordering of his creatures, hee brast out into
this conclusion: Surely (saith he) of him, by him,
and in him be all things. And this once pronounced,
he sticke not still at this point, but forth with there-
vpon ioyned to these words. To hym be glorie and
praise for euer, Amen. vpon the grounde of whych
wordes of S. Paule (good audience) I purpose to
build my exhortation of this day vnto you. wherein
I shall do my indeuour, first to proue vnto you that
all good thinges came down vnto vs from aboue
from

for Rogation week.

from the father of light. Secondlye, that Iesus Christ his sonne and our sauour, is the meane by whome we receiue his liberall goodnesse. Thirdly that in the power and vertue of the holy ghost, wee be made meet and able to receiue his gifts and graces. Which thinges distinctly and aduisedly considered in our mindes, must needs compell vs in most low reuerence, after our bounden dutie, alwayes to render him thanks againe, in some testification of our good hearts for his deserts vnto vs. And that the intreating of this matter in hand may be to the glory of almighty god, let vs, in one faith and charitable call vpon the father o. mercy, from whome cometh euery good gift, and euery perfect gift, by the meditation of his welbeloued son our sauour, that we may be assisted with the presence of his holy spirit, and hollosomely, on both our partes, to demeane our selues in speaking and hearing, to the saluation of our soules. In the beginning of my speaking vnto you (good christian people) suppose not that I do take vpon me to declare vnto you the excellent power, or the incomparable wisdom of almighty GOD, as though I woulde haue you beleue that it might be expressed vnto you by words. Nay it may bee thought, that that thing may bee comprehended by mans wordes, that is incomprehensible. And too much arrogancie it were for dust and ashes to thinke that hee can wortheie declare his maker. It passeth farre the deepe vnderstanding of the wisdom of a mortal man, to speake sufficientlly of that diuine maiestie, which the Angelles can not vnderstand. We shall therefore

¶

lay

The first part of the Sermon

lay apart to speake of that profound and vnsearch-
able nature of almighty God, rather acknowledg-
ing our weaknesse, then rashlye to attempt that is
aboue all mans capacitie to compasse. It shall bet-
ter suffice vs in lowe humilitie to reuerence and
dread his maiestie which we can not comprise, than
by ouermuch curious searching, to be ouercharged
with the glorie. We shall rather turne our whole
contemplation, to aunswere awhile his goodnesse
towards vs, wherein wee shall be much more profi-
tably occupied, and more may we be bolde to search
To consider this great power he is of, cā but make
vs dread and feare. To consider his high wisdom,
might vtterly discomfort our frailtie to haue anie
thing a doe with him. But in consideration of his
inestimable goodnes, we take good heart againe
to trust well vnto him. By his goodnesse wee be
assured to take him for our refuge, our hope and
comfort, our mercifull father, in all the course of
our liues. His power and wisdom compelleth vs
to take him for God omnipotent, inuisible, hauing
rule in heauen and earth, hauing all things in his
subiection, and will haue none in counsell with him
nor any to aske the reason of his doing. For he may
do what liketh him, and none can resist him. For
hee worketh all thinges in his secrete iudgement
to his owne pleasure, yea euen the wicked to dam-
nation, saith Salomon. By the reason of this na-
ture, he is called in Scripture, consuming fyre,
hee is called a terrible and fearefull GOD. Of
this behalfe theretoe wee may haue no familiari-
tie, no accessse vnto him, but his goodnesse a-
gaine

Dani. 11.
Pro. 16.

Heb. 11.

for Rogation week.

38.

gaine tempereth the rigour of his high power, and maketh vs bolde, and putteth vs in hope that hee will be conuersant with vs, and easie vnto vs. It is his goodnesse that mooueth him to say in Scripture, It is my delight to bee wyth the children of men. It is his goodnes that mooueth him to call vs vnto him, to offer vs his friendship and presence. It is his goodnes that patiently suffereth our straying from him, and suffereth vs long, to win vs to repentance. It is of his goodnes that we be created reasonable creatures, where else hee might haue made vs brut beasts. It was his mercie to haue vs born among the number of christian people, and thereby in a much more highnesse to saluation, where wee might haue bene borne (if this goodnesse hadde not bene) among the Danims, cleane boyd from G O D, and the hope of everlasting life. And what other thing doth his louing and gentle voice spoken in his worde, where hee calleth vs to hys presence and friendship, but declare his goodnesse onely without regarde of our worthinesse? And what other thinge doth stirre him to call vs to him, when wee bee strayed from him, to suffer vs patiently, to winne vs to repentance, but only hys singular goodnes, no whit of our deseruing? Let them all come together that be now glorified in heauen, and let vs heare what answere they will make in these pointes before rehearsed, whether their first creation was in Gods goodnesse, or of themselves. Forsooth Dauid would make answere for them al, I say, Know ye for surety, euen the Lord is God, hee hath made vs, and not we our selues. If they were

Prou. 8.

Eccl.

asked

The first part of the sermon

asked againe, who shoulde be thanked for their regeneration? for their iustification? and for their saluation? whether their desertes? or Gods goodnes onely? Although in this point euerie one confesse sufficiently the truth of this matter in his owne person: yet let Dauid answer by the mouth of them all at this time, who cannot choose but say. Not to vs, O Lord, not to vs, but to thy name giue all the thanke? for thy louing mercy, and for thy truthes sake. If we should aske againe, from whence came their glorious workes and deedes, which they wrought in their liues, wherewith god was so highly pleased and worshipped by them? Let some other witnes be brought in, to testify this matter, that in the mouth of two or thre: may the truth be knownen.

Esay. 26.

Verily that holy Prophet Esay beareth recorde, and sayeth; O Lorde, it is thou of thy goodnesse that hast wrought all our workes in vs, not wee our selues. And to vpholde the tructh of this matter, agaynst all iusticiaries and hipocrites, which robbe almightie God of his honour, and ascribe it to themselves. Saint Paule bringeth in hys beleeffe.

1. Cor 6.

We be not (sayth he) sufficient of our selues, as of our selues once to thinke any thing: but al our ablenesse is of Gods goodnesse. For hee it is in whome wee haue all our being, our liuing, and mouing. If yee will knowe furthermore, where

Actes 17

they had their gifts & sacrifices, which they offered continually in their liues to almightie god, they can not but agree with Dauid, where he saith: Of thy liberal hand, O lord, we haue receued that we gaue vnto

unto thee. If this holpe company therefore confesse
 so constantly, that all the goods and graces where-
 with they were indued in soule, came of the good-
 nesse of God onely: what more can be said to proue
 that all that is good, commeth from almighty God?
 Is it meete to thinke that all spirituall goodnesse
 commeth from God aboue onely: and that other
 good thinges, either of nature or of fortune (as wee
 call them) commeth of any other cause? Doth God
 of his goodnesse adorne the soule, with all the pow-
 ers thereof, as it is: and commeth the giftes of the
 body, wherewith it is indued, from any other? If
 hee doth the more, can not he do the lesse? To iusti-
 fie a sinner, to newe create him from a wicked per-
 son to a righteous man, is a greater act (sayeth S.
 Augustine) than to make such a new heauen and
 earth as is already made. Wee must needes agree,
 that whatsoeuer good thinge is in vs, of grace, of
 nature or of fortune, is of God onely, as the only
 Authoz and woorker. And yet it is not to bee
 thought, that God hath created all this whole
 vniuersall world as it is, and thus once made, hath
 giuen it vp to be ruled and vsed after our own wits
 and deuce, and so taketh no more charge thereof?
 As wee see the ship-wright, after hee hath brought
 his ship to a perfect end, then he deliuereth it to the
 marriners, and taketh no more care thereof. May
 God hath not so created the worlde, that he is care-
 lesse of it: but he still preserveth it by his goodnesse,
 hee still stayeth it in his creation. For else without
 his speciall goodnesse it coulde not stande long in
 his condicion. And therefore Saint Paul saith, that
 hee

The first part of the sermon .

Heb. 1.

Heb. 3.

Deut. 8.

Sap. 16.

Sap. 17.

1. Pet. 3.

hee preserveth all things, and beareth them by still
in his woorde, least they shoulde fall wythout him
to their nothing againe, whereof they were made.
If his especiall goodnesse were not everie where
present, everie creature shoulde be out of order, and
no creature shoulde have his propertie wherein hee
was first created. Hee is therefore invisable everie
where, and in everie creature, and fulfilleth bothe
heaven and earth with his presence. In the fyre
to give heat, in the water, to give moisture, in the
earth, to give fruit, in the hart to give his strength,
yea in our bread and drinke is hee, to give vs nourish-
ment, where without him the bread and drinke can
not give sustenance, nor the hearb, health, as the
wise man plainly confesseth it, saying, It is not the
increase of frutes that feedeth men, but it is thy
word (O Lorde) which preserveth them that trust
in thee. And Moses agreeth to the same, when hee
saith, Mans life resteth not in bread only, but in e-
verie word which proceedeth out of gods mouth. It
is neither the hearb nor the plaister that giveth helth
of them selves, but thy word, O Lorde, saith the wise
man, which healeth all things. It is not therefore
the power of the creatures which worketh their ef-
fectes, but the goodnesse of God which worketh in
them. In this word truely dooth all thinges con-
siste. By that same word that heaven and earth
were made, by the same are they upholden, main-
teined, and kept in order (sayeth Saint Peter)
and shall be untill Almighty God shall with-
drawe hys power from them, and speake their dis-
solution. If it were not thus, that the goodnes of
God

for Rogation weeke.

God were effectually in his creatures to rule them, howe coulde it be that the mayne sea, so raging and laboring to ouerflow the earth, could be kept within his bounds and bankes as it is? That holy man Job evidently spied the goodnesse of GOD in this point, and confessed, that if hee haddenot a speciall goodnesse to the preservation of the earth, it coulde not but shortly be ouerflowed of the sea. How could it be that the elementes, so diuers and contrarie as they be among themselues, should yet agree and abide together in a concord, without destruction one of another to serue our vse, if it came not only of Gods goodnesse so to temper them? Howe could the fire not burne and consume all things if it were let loose to go whither it woulde, and not stayed in his sphere by the goodnes of GOD, in measurably to heat these inferior creatures to their riping? Consider the huge substance of the earth, so heauy and great as it is: Howe could it stand so stably in that space as it doth, if Gods goodnesse reserued it not for vs to trauell on? It is thou O Lord (sayeth Dauid) which hast founded the earth in his stability, and during thy worde, it shall neuer reele or fall downe. Consider the great strong beastes and fishes, farre passing the strength of man, how fierce soeuer they be and strong, yet by the goodnesse of GOD they prauaile not against vs, but are vnder our subiection, and serue our vse. Of whome came the inuention thus to subdue them, and make them fitte for our commodities? Was it by mans brayne? Nay rather this inuention dyd come by the goodnes of GOD, whych inspired mans

Psal. 105,

The first part of the sermon

Iob. 33.

vnderstanding to haue his purpose of euerie creature. Who was it (saith Job) that put will and wisdom in mans head, but God onely his goodnesse? And as the same saith againe, I perceiue that euerie man hath a minde, but it is the inspiration of the almightie that giueth vnderstanding. It could not be verily (good christian people) that man of his owne wit vpholden, should inuent so many and diuers deuises in all crafts and sciences, except the goodnesse of almightie God had bin present with men, and had stirred their wits and studies of purpose to knowe the natures and disposition of all his creatures, to serue vs sufficiently in our nēdes and necessities. Yea, not onely to serue our necessities, but to serue our pleasures and delight, more than necessitie requireth. So liberall is Gods goodnesse to vs, to prouoke vs to thanke him, if any harts we haue. The wise man in his contemplation by himselfe, could not but graunt this thing to be true that I reason vnto you. In his handes (sayeth he) be wee, and our words, and all our wisdom, and all our sciences and works of knowledge. For it is he that gaue me the true instruction of his creatures, both to knowe the disposition of the worlde, and the vertues of the elementes, the beginning and ende of tymes, the change and diuersities of them, the course of the yeare, the order of the starres, the natures of beastes, and the powers of them, the power of the windes, and thoughtes of men, the differences of plantes, the vertue of rootes, and whatsoeuer is hidde and secreete in nature, I learned it. The artificer of
all

Sap 7.

for Rogation weeke.

all these taught mee this wisdom. And further he ^{Sapi 9.} sayeth: Who can search out the thinges that bee in heauen: for it is hard for vs to search such thinges as be on earth, and in daily sight afore vs. For our wits and thoughtes (saith he) be imperfect, and our pollicies vncertaine. ^{Sapi. 9.} No man can therefore searche out the meaning in these thinges, except thou giuest wisdom, and sendest thy spirit from aboue, If the wise man thus confesseth all thinges to bee of God, why shoulde not wee acknowledge it: and by the knowledg of it, consider our duety to Godward, and giue him thanks for his goodnesse: I perceiue that I am farre here ouercharged with the plentie and coppie of matter, that might be brought in for the prooffe of this cause. If I should enter to shew howe the goodnesse of almightie God appeared euerie where in the creatures of the world, howe marueilous they be in their creation, howe beautifull in their order, howe necessarie they bee to our vse: all with one voice must needs graunt their authour to be none other but almightie God, his goodnes must they needs extoll and magnifie euerie where, to whome be all honour and glorie for euermore.

The second part of the Homilie

for Rogation weeke.



In the former part of this Homilie (good christian people) I haue declared to your contemplation, the greates goodnesse of almightie GOD, in the creation of this world, with all the furniture

The second part of the Sermon

niture thereof, for the vse and comfort of man, whereby we might the rather be moued to acknowledge our duty againe to his maiestie. And I trust it hath wrought not onely credite in you, but also it hath moued you to render your thanks secretly in your heartes to almighty God for his louing kindnesse. But yet peradventure some will say, that they can agree to this, that all that is good pertaining to the soule, or whatsoeuer is created wyth vs in bodye, shoulde come from God, as from the authour of all goodnesse, and from none other: But of such things as be without them both, I mean such good things which we call goods of fortune, as riches, authority, promotion, and honour, some men may thinke, that they should come of our industry and diligence, of our labour and trauaile, rather then supernaturally. Now then consider (good people) if any authour there bee of such things concurrant to mans labour and endeuour, were it meete to ascribe them to any other then to God: as the Paganims Philosophers and Poetes did erre, which tooke Fortune, and made her a goddessse to bee honoured, for such thinges: God forbidde (good Christian people) that this imagination should earnestly be receiued of vs that be worshippers of the true God, whose workes and proceedings bee expessed manifestly in hys worde. These bee the opinions and sayings of Infidels, not of true Christians. For they indeede (as Job maketh mention) beleue and say, that GOD hath his residence and resting place in the cloudes, and considereth nothing of our matters. Epicures they bee, that imagine that hee walketh about the coastes

for Rogation weeke.

coastes of the heauens, and haue no respect of these
inferiour thinges, but that all these thinges should
proceede either by chaunce or at aduenture, or else Psal. 14.
by disposition of fortune, and God to haue no stroke
in them. What other thing is this to saye, then as
the soule supposeth in his heart, there is no GOD?
Whome we shall none otherwise reprove, then
with Gods owne wordes by the mouth of David, Psal. 99.
Hearc my people (sayth hee) for I am thy GOD,
thy very God. All the beastes of the wood are mine,
Sheepe and Oxen that wander in the mountains.
I haue the knowledg of all the foules of the ayre
the beautie of the feld is my handie worke, mine is
the whole circuite of the world, and all the plentye
that is in it. And againe by the Prophet Jeremy: Jerem. 23
Thinkest thou that I am a God of the place nigh
mee (sayeth the Lorde) and not a GOD farre off?
Can a man hide himselfe in so secreete a corner, that
I shall not see him? Doe not I fulfil and replenishe
both heauen and earth, sayeth the Lorde? Which of
these two should be most beleued? Fortune, whom
they paint to be blynde of bothe eyes, euer vnsstable
and vnconstant in her wheele, in whose handes
they say these thinges be? Or God, in whose hand
and power these thinges bee in dedde, who for his
truth and constancie was yet neuer reprooued? For
his sight looketh through heauen and earth, & seeth
all thinges presently with his eyes. Nothing is too
darke or hidden from his knowledg, not the priuy
thoughtes of mens mindes. Trueth it is, that of
GOD is all riches, all power, all authoritie, all
health, wealth, & prosperitie of the which we should
haue

The second part of the sermon

haue no part without his liberall distribution, & ex-
 Psal. 104. cept it came from him about Dauid first testifieth of
 riches and possessions: If thou giuest good lucke,
 they shall gather, and if thou openest thy hand, they
 shall be full of goodnesse: but if thou turnest thy face,
 they shall be troubled. And Salomon saith, It is the
 Prou. 10. blessing of the Lord that maketh rich men. To this
 agreeth the holy woman Anne, where she saith in
 her song: It is the Lord that maketh the poore, and
 maketh the rich, it is hee that promoteth and pul-
 1. Reg. 1. leth downe, he can raise a needy man from his mi-
 sery, and from the dunghill, hee can lift up a poore
 personage to sit with princes, and haue the seate of
 glorie: for all the coastes of the earth be his. Now if
 any man will aske, what shall it auaille vs to know
 that euery good gifte, as of nature and fortune (so
 called) and euery perfect gifte, as of grace, concer-
 ning the soule, to be of God, and that it is his gifte
 onely? Forsooth for many causes it is conuenient for
 vs to know it. For so shall we know (if we confesse
 the truth) who ought iustly to be thanked for them.
 Our pride shall be thereby abated, perceiuing nought
 to come of our selues but sinne and vice: if any good-
 nes be in vs, to referre all laude and praise for the
 Jerem 9. same to almighty God. It shall make vs not to ad-
 uance our selues before our neighbor, to despise him
 for that he hath fewer giftes, seeing God giueth his
 giftes where he will. It shall make vs by the confi-
 deration of our giftes, not to extoll our selues before
 our neighbours. It shall make the wiseman not to
 glorie of his wisdom, nor the strong man in his
 strength, nor the rich to glory in his riches but in the
 living

for Rogation weeke.

tiuing God which is the authour of all these: least if
 we should doe so, wee might bee rebuked with the
 words of S. Paule: what hast thou, that thou hast
 not receiued? and if thou hast receiued it, why glori-
 est thou in thy selfe, as though thou haddest not re-
 ceiued it? To confesse that al good things cometh
 from almighty God, is a great point of wisdom, 1 Cor. 6.
 my friendes: for so confessing, we knowe whither to
 resort for to haue them, if wee want, as S. James
 biddeh vs, saying: if any man wanteth the gift of
 wisdom, let him aske it of God that giues it, and
 it shalbe giuen him. As the wise man in the want of
 such a like gift, made his recourse to God for it, as
 he testifieth in his booke: after he knew (sayth he)
 that otherwise I could not be chaste, except G D
 graunted it, (& this was as he there writeth, high
 wisdom to know whose gift it was) I made hast
 to the Lord, and earnestly besought him, euen from
 the rootes of my heart, to haue it. I would to G D Iacob 1.
 (my friends) that in our wants and necessities, we
 would go to God, as S. James biddeth, and as the
 wise man teacheth vs that he did. I would we be-
 leued stedfastly that God onely giues them: If we
 did, wee shoulde not seeke our want and necessitie
 of the diuill and his ministers so oft as wee do, as day-
 ly experience declareth it. For if we stand in necessi-
 tie of corporall health, whither goe the common peo-
 ple, but to charmes, witchcraftes and other declusi-
 ons of the diuill? If wee knew that God were the
 authour of this gift, we would only vse his means
 appointed, and bide his leasure, till hee thought it
 good for vs to haue it giuen. If the Merchaut and
 worldly

Sap. 10

The first part of the Sermon

worldly occupper knew that God is the giuer of riches, hee would content himselfe with so much as by iust meanes approued of **G O D**, hee could get to his liuing, and would be no richer, then trueth would suffer him, he would neuer procure his gain and aske his goods at the Diuils hande. **G O D** forbid yee will say, that any man shoulde take his riches of the Diuill. Verily so many as increase themselves by vsurie, by extortion, by periurie, by stealth, by deceiptes and craste, they haue their goods of the Diuils giste. And all they that giue themselves to such meanes, and haue renounced the true means that God hath appointed, haue forsaken him, and are become worshippers of the Deuill, to haue their lukes and aduantages. They bee such as kneele downe to the Deuill at his bidding, and worshippe him: For hee promisseth them for so doing, that hee will giue them the worlde, and the goods therein. They cannot other wise better serue the Deuill, then to doe his pleasure and commaundement: And his motion and wil it is, to haue vs forsake the truth, and betake vs to falsehood, to lyes and periuries. They therefore which beleue perfectly in their heart, that God is to be honoured, and requested for the giste of all thinges necessarie, would vse none other meanes to releue their necessities but trueth and veritye, and would serue **G O D** to haue competencye of all thinges necessarie. The man in his nede would not releue his want by stealth. The woman would not releue her necessitie and pouertie by giuing her bodie to other in addulterie for gayne. If **G O D** bee the

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for Rogation weeke.

the Authoz in Deede of life, health, riches, and
wellfare: let vs make our recourse to him as the au-
thor, and wee shall haue it, sayeth Saint James,
Yea, it is high wisdom by the wiseman therefore
to knowe whose gifte it is, for in many other skills,
it is wisdom to knowe and beleue that all good-
nesse and graces bee of **GOD**, as the Authour.

Which thing well considered, must needes make
vs thinke that wee shall make accounte for that
which **GOD** giueth vs to occupie, and therefore
shall make vs to bee more diligent well to spende
them to Gods glorie and to the profit of our neigh-
bour, that wee may make a good account at the
last, and bee praysed for good stewards, that wee
may heare these wordes of our iudge. Well doone

Math. 24

good servant & faithfull, thou hast bene faithfull in
little, I will make thee ruler ouer much, go in into
thy maisters ioy. Besides, to beleue certainlie
God to be the authourof all the giftes that we haue
shal make vs to be in scilence & patience when they
be taken againe from vs. For as God of his mercie
doth grant vs them to vse: So otherwhiles he doth
iustly take them againe from vs, to proue our pati-
ence: to exercise our faith, and by the meanes of the
taking away of a fewe, to bestow the more warilie
those that remaine, to teach vs to vse the more
to his glory, after he giueth them to vs again. Ma-
ny ther be y with mouth can say that they beleue
that god is the authoz of euery good gift y they haue
but in the time of temptation they go back from this
beleif. they say it in word, but deny it in deed. Con-
sider the vse of the world & see whether it be true.

Beholde

The second part of the sermon on

Behold the rich man that is indued with substance
if by any aduersitie his goods bee taken from him,
how fumeth and fretteth he? how murmureth hee
and dispaireth? He that hath the gift of good repu-
tation, if his name be any thing touched by the de-
tractour, how vnquiet is he? how busie to reuenge
his dispite? If a man haue the gifte of wisdom,
and fortune to be taken of some euill willer for a fowl
and is so reported: how much doeth it grieue him to
be so esteemed? Thinke yee that these beleue con-
stantly that **GOD** is the authour of these giftes?
If they beleue it verely, why should they not pati-
ently suffer **GOD** to take away his giftes againe,
which he gaue them freely, and lent for a time? But
ye will say, I could be content to resigne to **GOD**
such gifts, if he tooke them againe from mee: But
now are they taken from mee by euil chaunces and
false shrewes, by naughtie wretches, howe should
I take this thing patiently? To this may be answe-
red, that almightie **GOD** is of his nature inuisible,
and commeth to no man visibly after the manner of
man, to take away his giftes that hee lent. But in
this point whatsoeuer **GOD** doeth, he bringeth it a-
bout by his instruments ordeined thereto, He hath
good Angels, hee hath euill Angels, hee hath
good men, and he hath euill men, he hath haile and
raine, he hath wind and thunder, he hath heat and
cold. Innumerable instruments hath he, and mes-
sengers, by whome againe he asketh such giftes as
he committeth to our trust, as the wiseman confes-
seth, the creature must needs wait to serue his ma-
ker, to be fierce against vniust men to their punish-
ment

for Rogation week

ment. For as the same authour saith, He armeth the creature, to reuenge his enemies, and other whiles to the probation of our faith, stirreth hee vppesuch stormes. And therefore by what meane and instrument soeuer God takes from vs his giftes, we must patiently take Gods iudgement in worth, and acknowledge him to bee the taker and giuer, as Job sayth: The Lord gaue and the Lord tooke, when yet his enemies draue his cattell away, and when the diuell slue his children, and afflicted his bodye with a greiuous sicknesse. Such meeknesse was in that holy king and prophet Dauid, when he was reuiled of Simei in the presence of all his hoast, hee toke it patiently, and reuiled not again, but as confessing God to be the authour of his innocencie and good name, and offering it to be at his pleasure: Let him alone (saith he to one of his knights that would haue reuenged such dispite) for God hath commanded him to curse Dauid, and peradventure God intendeth therby to render me some good turn for this curse of him to day. And though the minister other whiles doth euil in his act, proceeding of malice, yet forasmuch as God turneth his euil act, to a prooofe of our patience, wee shoulde rather submit our selfe in patience, then to haue indignation at Gods rod, which peradventure when he hath corrected vs to our nuture, hee will cast it into the fire, as it deserueth. Let vs in like manner truly acknowledge all our giftes and prerogatiues, to be so Gods giftes, that we shall be ready to resigne them vp at his will and pleasure againe. Let vs throughout our whole liues confesse al good things to come of god, of what name

Job, 1,

2. Reg, 16

ff

and

The third part of the Sermon
 and nature soeuer they bee, not of these corruptible
 thinges onely, whereof I haue now last spoken, but
 much more of all spirituall graces behouueable for
 our soule, without whose goodnesse no man is cal-
 led to faith, or stayed therein, as I shall hereafter in
 the next part of this Homily declare to you. In the
 mean season forget not what hath already bin spo-
 ken to you, forget not to be cōfortable in your iudge-
 ments to the trueth of his doctrine, and forget not
 to practise the same in the whole state of your life,
 wherby ye shal obtaine the blessing promised by our
 Saviour Christ: Blessed be they which heare the
 word of God and fulfil it in life. Which blessing hee
 graunt to vs all, who raigneth ouer all, one God in
 Trinitie, the father, the sonne, and the holy ghost, to
 whome be all honour and glorie for euer Amen.

*The third part of the Homilie for
 Rogation weeke.*

I Promised to you to declare that
 all spirituall giftes and graces
 come specially from GOD. Let
 vs consider y^e truth of this mat-
 ter, and heare what is testified
 firste of the giste of the faith, the
 first entry into the christian life,
 without the which no man can
 please GOD. For Saint Paule confesseth it plainly
 to be Gods gift, saying: faith is the gift of god. And
 againe S. Peter sayth: it is of Gods power that
 ye bee kept through faith to saluation: It is of the
 god:

Ephes. 2

1. Pet. 1.

for Rogation weeke.

goodnes of god of that we fall er not in our hope vnto him. It is verily Gods worke in vs, the charitie wherewith we loue our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his mercifull hand to raise vs vp. If any will we haue to rise, it is he that preuenteth our wil, & disposeth vs therto. If after contrition, we feel our conscience at peace with God through remission of our sin, & so be reconciled again to his fauor, and hope to be his children & inheritors of euerlasting life: who worketh these great miracles in vs: our worthines our deseruings & indenuors, our wites, and vertue? **Pray verily.** **S.** Paul wil not suffer flesh and clay to presume to such arrogancy, & therefore saith, all is of God which hath reconciled vs to himselfe by Iesus Christ. For God was in Christ when he reconciled the world vnto himself. God the father of all mercy, wrought this high benefit vnto vs, not by his own person: but by a mean, by no lesse mean then his only beloued son, whom he spared not from any paine and trauaile that might doe vs good. For vpon him hee put our sinnes, vpon him hee made our ransom, him he made the meane betwixt vs and himself, whose mediation was so acceptable to God the father through his profound and perfect obedience, that he tooke his act for a full satisfaction of all our disobedience and rebellion, whose righteousnesse he tooke to weigh against our sins, whose redemption he would haue stād against our dammatiō. In this poynte what wee haue to muse within our selues god friends? I thinke no lesse then that which **S.** Paul sayd, in the remembrance of this wonderfull

The second part of the Sermon

Kom. 7. goodnesse of God. Thankes be to almightie God,
 through Christ Iesus our Lord: For it is hee for
 whose sake we receiued this high gift of grace. For
 Ephes. 1, as by him (beeing the euermlasting wisdom) hee
 wrought all the world and that is contained ther-
 in: So by him onely and wholly, would he haue all
 things restored againe in heauen and in earth. By
 this our heauenly mediator therefore, do we know
 the fauour and mercy of **G O D** the father, by him
 Hebru 1. know we his will and pleasure towarde vs, for he
 is the brightnesse of his fathers glorie, and a verie
 Matth. 3 cleare image and paterne of his substance. It is he
 whome the father in heauen delighteth to haue for
 his welbeloued sonne, whome he authorised to bee
 our teacher, whome he charged vs to heare, saying:
 Ephes. 1. Heare him. It is he by whome the father of heauen
 doth blesse vs with al spirituall and heauenly gifts,
 Iohn. 1 for whose sake and fauour (writeth S. Iohn) wee
 haue receiued grace and fauour. To this our sauour
 & mediator, hath God the father giuen the power
 of heauen and earth, and the whole iurisdiction and
 authoritie, to distribute his goods and giftes com-
 mitted to him: for so writteth the Apostle. To euerie
 Ephes. 4, one of vs is grace giuen, according to the measure
 of Christes giuing. And thereupon to execute his
 authoritie committed, after that he had brought sin
 and the diuill to captiuitie, to be no more hurtfull to
 his members, he ascended vp to his father againe,
 and from thence sent liberall giftes to his welbelo-
 ued seruants, and hath stil the power to the worlds
 end to distribute his fathers gifts continually in his
 Church, to the establishment and comfort thereof.
 And

for Rogation weeke.

And by him hath almightie **G O D** Decreed to dis-
solue the worlde to call all before him, to iudge both
the quicke and the dead, and finallie by him shall
hee condemne the wicked to eternall fire in hel, and
giue the good eternall life, and set them assuredlye
in presence with him in heauen for evermore. Thus
yee see how all is of **G O D**, by his sonne **Christ** our
Lord and **Sauicour**. Remember I say once againe
your dutie of thanks, let them bee neuer to want,
still ioyne your selfe to continue in thanks giuing,
yee can offer to **G O D** no better sacrifice: For hee
sayeth him selfe, It is the sacrifice of prayse and
thanks that shall honour mee. Which thing was
well perceiued of that holy prophet **Dauid**, when
hee so earnestly spake to him selfe thus, **O my soule,**
blesse thou the **Lord**, and all that is within me blesse
his holy name. I say once againe: **O my soule blesse**
thou the **Lord**, and neuer forget his manifold re-
wardes. **G O D** giue vs grace (good people) to know
these thinges and to feele them in our hearts. This
knowledge and feeling is not in our selfe, by our
selfe it is not possible to come by it, a great pittie it
were that we should loose so profitable knowledge.
Let vs therfore meekely call vpon that bountifull
spirit the holy ghost, which proceedeth from our fa-
ther of mercy, and from our mediator **Christ**, that he
would assist vs, and inspire vs with his presence,
that in him we may be able to heare the goodnes of
god declared vnto vs to our saluation. For without
his liuely and secret inspiration, can we not once so
much to speake the name of our mediator, as saint
Paule plainly testifieth: no man can once name our

Psalme 56

psal, 103,

The third part of the Sermon

Lord Jesus christ, but in the holy ghost. Much lesse
should we be able to beleue, and know these great
mysteriies that be opened vs by Christ. *1, Cor, 12* S. Paule
sayth, that no man can knowe what is of God, but
the spirite of God. As for vs (saith hee) wee haue re-
ceiued not the spirite of the worlde, but the spirite
which is of God, for this purpose: that in that holy
1, Cor, 92 spirite we might know the things that be giuen vs
by Christ. The wise man sayeth, that in the power
and vertue of the holy ghost resteth all wisedome, &
all abilitie to know God, and to please him. For hee
writeth thus, we know that it is not in mans pow-
er to guide his goings. No mā can know thy plea-
sure except thou giuest wisedome, and sendest thy
holy spirite from aboue. Send him downe therefore
(prayeth he to God) from the holy heauens, & from
Sap, 9, the throne of thy maiestie, that he may be with mee,
and labour with mee, that so I may know what is
acceptable before thee. Let vs with so good hearte
pray, as he did, and we shal not faile but to haue his
assistance. For he is scarce sene of them that loue
him, he wil be found of them that seeke him: for very
liberall and gentle is the spirit of wisedome. In his
power shall we haue sufficient abilitie to know our
dutie to God, in him shall we be comforted and cou-
raged to walke in our duetye, in him shall wee bee
made vessels to receiue the grace of almighty God:
for it is he that purgeth & purifieth the mind of hys
secret working. And he onely is present euerie wher
by his inuisible power, and containeth all things in
his dominion. He lighteneth the heart to conceiue
worthy thoughts to almighty god, he sitteth in the
tongue

non for Rogation week. 511

tongue of man to stir him to speake his honour, no
 language is hid from him, for he hath the knowledg
 of all speech, he onely ministreth spirituall strength
 to the powers of our soule & body. To hold the way
 which God had prepared for vs, to walke right lie
 in our iourney, wee must acknowledge that it is in
 the power of his spirit which helpeth our infirmity.
 That we may boldly come in prayer, and cal vpon
 almightie God as our father, it is by this holy spirit
 which maketh intercession for vs with continuall
 sighes. If any gift wee haue wherewith wee may
 work to the glorie of God and profite of our neigh-
 bour, all is wrought by his owne and selfe same spi-
 rite, which maketh his distributions peculiarly to
 euery man as he will. If any wisedome we haue, it
 is not of our selues, wee cannot glorie therein as be-
 gun of our selues, but we ought to glory in God frō
 whom it came to vs, as $\text{the prophet Jeremie writeth}$.
 Let him that reioyceeth, reioyce in this, that he vn-
 derstandeth and knoweth mee, for I am the Lord
 which sheweth mercy, iudgement, & righteousness
 in the earth, for in these thinges I Delight, saith the
 Lord. This wisedome cannot be attained, but by the
 direction of the spirit of God, & therefore it is called
 spirituall wisedome. And no wher can we more cer-
 tainly search for the knowledge of this will of God,
 (by the which we must direct al our works & deeds
 but in the holy scriptures, for they be they that testi-
 fie of him, saith our sauour Christ: It may be called
 knowledge and learning that is other where got-
 ten out of the word: but the wise man plainly testi-
 fieth, that they al be but vain which haue not in the

Gala. 4.

Roma. 8.

1. Cor. 13

Jeremie. 6

Ihon. 5

The third part of the Sermon

Sap. 13.

Psalme, 1

psal. 119,

psalme 19

Iohn, 5

Heb. 1,

Iohn, 14,

Colof, 1,

Ephes, 3

the wisdom of God . We see to what brutie the
old philosophers came, which were destitute of this
science, gotten and searched for in his word. We see
what vanitie the schoule doctrine is mixed with, for
that in this world they sought not the will of God,
but rather the will of reason, the trade of custome,
the path of the fathers, the practise of the Church.
Let vs therefore read and reuolue the holy scripture
both day and night: for blessed is hee that hath bys
whole meditation therein. It is he that that giueth
light to our feete to walke by . It is that which gi-
ueth wisdom to the simple and ignoraunt. In it
may we finde eternall life. In the holy Scriptures
finde we Christ, in Christ finde we God: for hee it is
that is the expresse image of the father. He that see-
eth Christ, seeth the father. And contrarie wise, as
Saint Jerome saith, the ignorance of Scripture,
is the ignorance of Christ. Not to know Christ, is to
bee in darkenesse, in the midst of our worldly and
carnall light of reason and Philosophy. To be with-
out Christ, is to be in foolishnes: for hee is the onely
wisdom of the father, in whom it pleased him that
al fulnes and perfection should dwell. with whom
whosoever is indued in heart by faith, & rooted fast
in charitie, hath laide a sure foundation to build on,
wherby he may be able to cōprehend with al saints
what is the breadth, length, and deapth, & to know
the loue of Christ. This vniuersall & absolute know-
ledge, is that wisdom which S. Paul wisheth these
Ephesians to haue, as vnder heauē the greatest tre-
sure, that can be obtained. For of this wisdom the
wise man writeth thus of his experience, All good
things

for Rogation week.

things came to me together with her, and innumerable riches through her hands. And addeth moreouer in that same place. Sap. 7, She is the mother of all these things: For she is an infinit treasure vnto men, which who so vse, become partakers of the loue of God. I might with many words moue some of this audience to search for this wisdom, to sequester their reason, to followe Gods commandement, to cast from them the wits of their braines, to fauour this wisdomie, to renounce the wisdomie and policy of this fond world, to tast and sauor that wherunto the fauour and will of God hath called them, and willeth vs finally to enioy by his fauour, if wee woulde giue eare: But I will hast to the third part of my text, wherein is exprested further in sapience, howe GOD gyueth his elect an vnderstanding of the motions of the heauens, of the alterations and circumstances of time. Which as it followeth in wordes more plentiful in the text which I haue last cited vnto you: So it must needs followe in them that be indued with his spirituall wisdom. For as they can search wher to finde this wisdom, and know of whome to aske it: So know they againe that in time it is founde, and can therefore attemper themselves to the occasion of the time, to suffer no time to passe away, wherein they may labour for this wisdom, And to increase therein, they know how God of his infinite mercy and lenitie giueth all men here time and place of repentance. And they see how y^e wicked (as Job writeth) abuse the same to their pride, & therefore do the godly take the better hold of the time, to redeeme it out of such
Iob, 14,
 vse

The third part of the Sermon

use as it is spoiled in by the wicked . They which haue this wisdom of God, can gather by the diligent and earnest studie of the worldlings of this present life, now they waight their times, and applie themselves to euery occasion of time to gette riches, to increase their landes and patrimonie. They see the time passe away, and therfore take hold on it, in such wise, that other whiles they will with losse of their sleep & ease, with suffering many pains, catch the offer of their time, knowing that that which is once past, cannot be returned againe, repentaunce may follow, but remedie is none. Why shou'de not they then that be spiritually wise in their generation, wait their time to increase as fast in their state, to win and gaine euerlastingly? They reason what a brut forgetfullnesse it were in man indued wpth reason, to be ignorant of their time & tides , when they see the Turtle doue, the Storke, & the Swallowe to wait their times, as Jeremy saith : The Storke in the aire knoweth hir appointed tymes, the Turtle, and Crane, & the Swallow obserue the time of their coming: but my people knoweth not the iudgement of the Lord. S. Paule willet hys to redeeme the time, because the days are euill . It is not the counsell of S. Paul only, but of al other that euer gaue precepts of wisdom . There is no precept more seriously giuen and commanded, than to knowe the time . Pea Christian men for that they heare how greuously God complaineth, and threatneth in the Scriptures them which will not know the time of his visitations, are lerned thereby the rather earnestly to apply themselves thereunto. After
out

Jerem. 8.

Ephes. 2.

Esay 95.

for Rogation weeke.

our sauioꝝ Chꝛist hadde prophesied with weeping teares of the destruction of Ierusalem, at the last he putteth the cause: for that thou hast not knowen y^e time of thy visitation. O England, ponder the time of Gods mercifull visitation which is shewed thee from day to day, and yet wilt not regard it, neither wilt thou with his punishment be driuen to thy dutie, nor with his benefits be prouoked to thanks. If thou knewest what may fall vpon thee for thine vnthankfulnes, thou wouldest prouide for thy peace. Bretheren, howsoeuer the worlde in generalitie is forgetfull of God, let vs perticularly attend to our time, & win the time with diligence, and apply our selues to that light and grace that is offered vs, let vs, if Gods fauor and iudgments which he worketh in our time, can not stirre vs to call home to our selfe to do that belonging to our saluation: at y^e least way, let the malice of the diuel, the naughtinesse of the worlde, which we see exercised in these perillous and last times, wherein we see our dayes so dangerously set, prouoke vs to watch diligently to our vocation, to walke and goe forward therein. Let them miserie & short transitorie ioyes spyed, in the casuallie of our dayes, moue vs, while we haue them in our hands, and seriously stir vs to be wise, and to expede the gracious goodwill of God to vs ward, which all the day long stretcheth out his hands (as y^e prophet saith) vnto vs, for the most part his mercifull hands, sometime his heauy hands, that we being learned thereby, may escape the daunger that must needs fall on the vniust, who leade their dayes in felicitie and pleasure, without the knowinge of Gods

Luke, 19.

The thirdpart of the Sermon

Iob, 12,

Sap, 2,

Heb, 11,

Heb, 10,

1 Cor 15,

Gods will towarde them, but suddainly they goe
downe into hell. Let vs be found watchers, found
in the peace of the Lorde, that at the last day wee
may be found without spot, and blamelesse: yea let
vs indenuour our selues (good christian people) di-
ligently to keepe the presence of his holy spirit. Let
vs renounce all vncleannesse, for he is the spirite of
puritie. Let vs auoide all hypocrisie, for this holie
spirit will flee from that which is fained. Cast wee
off all malice and all euill will, for this spirite will
neuer enter into an euill willing soule. Let vs cast
away all the lumpe of sinne that standeth about vs,
for he wil neuer dwell in that body that is subdued
to sinne. We can not be serue thankfull to almighty
God, and work such dispite to the spirit of grace,
by whome we be sanctified. If we doe our endeuor
we shall not need to feare, wee shall be able to ouer-
come all our enemies that fight against vs. Onely
let vs apply our selfe to accept that grace that is of-
fered vs. Of almighty God we haue comfort by
his goodnesse, of our sauour Christs mediation wee
may be sure. And this holy spirite will suggest vn-
to vs that shall be wholesome, and confirme vs in all
thinges. Therefore it cannot be but true that saint
Paule affirmeth: Of him, by him, and in him be all
thinges, and in him (after this transitorie life well
passed) shall we haue all thinges. For Saint Paul
saith: When the sonne of God shal subdue al things
vnto him, then shall God be all in all. - If yee wil
knowe howe GOD shall be all in all, Verily, after
this sense may yee vnderstand it. In this worlde
yee see that we be faine to borrowe manie thynges
to

for Rogation weeke.

to our necessitie, of many creatures: there is no one thing that suffizeth all our necessities. If we be an hungred, we lust for bread. If we be a thirst, wee seeke to be refreshed with ale or wine. If we be cold, we seeke for cloth. If we be sicke, wee seeke to the physition. If we be in heauinesse, wee seeke for comfort of our friends, or of company: so that there is no one creature by it selfe that can content all our wants and desires. But in the world to come, in that euerlasting felicitie, wee shall no more beg and seeke our particular comfortes and commodities of diuers creatures: but we shall possesse all that we can aske and desire of God, and God shall bee to vs all things. He shall be to vs both father and mother, hee shall be bread and drinke, cloth, physition, comfort, he shall be all thinges to vs, and that of much more blessed fashon, and more sufficient contentation, than euer these creatures were vnto vs, wyth much more declaration than euer mans reason is able to conceiue. The eye of man is not able to behold, nor his eare can heare, nor it cannot be compassed in the heart of man, what ioy it is that God hath prepared for them that loue him.

1 Cor, 2,

Let vs all conclude then with one voice with the words of Saint Paule: To him whych is able to do abundantly beyond our desires and thoughts according to the power working in vs, be glory and praise in his church, by Christ Iesus for euer, world without end, Amen.

Ephc 3,

An

*An exhortation to be spoken to such pa-
rishes where they vse their perambulation
in Rogation weeke, for the oversight of
the bounds and limits
of their towne.*



Although we be now assembled to-
gether (good christian people) most prin-
cipally to laude and thanke almightie
God for his great benefits, by behold-
ing the fieldes replenished with all
maner fruit, to the maintenaunce of our corporall
necessities, for our foode, and sustenaunce, and part-
ly also to make our humble sute in prayers to his
fatherly prouidence, to conserue the same frutes in
sending vs seasonable weather, whereby wee may
gather in the said frutes, to that end for which his
fatherly goodnes hath prouided them: Yet haue
we occasion secondarily giuen vs in our walkes
on these days, to consider the olde auncient bounds
and limits belonging to our owne towne ship, and
to other our neighbours bordering about vs, to the
intent that we shoulde be contented with our own,
and not contētiously strue for others, to the breach
of charitie, by any incroching one vpon another,
for claiming one of the other, further than that in
auncient right and custome our forefathers haue
peaceably laid out vnto vs for our commoditie and
comfort. Surely a greate oversight it were in vs,
which bee Christian men in one profession of sayth,
dayly looking for that heauenly inheritance which
is bought for euery one of vs by the blood shedding
of

for Rogation week

of our saulour Iesus Christ, to strue and fall to variance for the earthly boundes of our towne, to the disquiet of our life betwixt our selues, to the wasting of our goods by vaine expences and costs in the law. We ought to remember, that our habitation is but transitorie and short in this mortall life. The more shame it were to fall out into immortal hatred among our selues, for so brittle possessions, and so to lose our eternall inheritance in heauen. It may stand wel with charitie, for a christian man quietly to maintaine his right and iust title. And it is the part of euerie good townsman, to preserve as much as lyeth in him, the liberties, franchises, boundes, and limits of his towne and countrie: But yet to strue for our verie rights and duties, with the breach of loue and charitie, which is the onelie liuerie of a christian man, or with the hurt of godly peace and quiet, by the which we be knit together in one generall felowship of **CHRISTS** familie, in one common houlholde of **GOD**, that is bitterlye forbydden. That dooth **GOD** abhorre and detest, which prouoketh almighty **GODS** wrath otherwhile to depriue vs quite of our commodities and liberties, because wee doe so abuse them for matters of strife, discorde and dissension. Saint Paule blamed the Corinthians for such contentious suing among them selues, to the slander of their profession, before the enemies of Christs religion, saying thus vnto them. Now there is bitterly a fault among you, because ye go to law one with another. Whie rather suffer ye not wrong? whie rather suffer ye not harme? If **S. Paul** blameth
the

Cor. 9

The fourth part of the Sermon

Math. 5.

1. Cor. 6.

Deut. 19

Prou. 18.

the christian men, whereof some of them, for their owne right, went contentiously so to lawe, commending therby the profession of patience in a christian man: If Christ our Saviour would haue vs rather to suffer wrong, and to turne our left cheeke to him which hath smitten the right, to suffer one wrong after an other, rather than by breach of charitie to defend our owne: In what state be they before God who do the wrong? What curses fall they into, which by false witnessse deiraude either their neighbor, or to wrongship of his due right and iust possession? which will not let to take an othe by the holy name of God, the author of all trueth, to set out a fallshood and a wrong? Know yee not (sayth Saint Paule) that the vnrightheous shall not inherite the kingdome of God? What shall wee then win to increase a litle the bounds and possessiōs, of the earth, and lose the possessions of the inheritance everlasting? Let vs therefore take such heede in maintaining of our bounds and possessiōs, that wee commit not wrong by encroching vpon other. Let vs beware of sudden verdit in things of doubt. Let vs wel aduise our selues to aduouch that certainly whereof either we haue no good knowledge or remembrance or to claime that we haue no iust title to. Thou shalt not (commaundeth almightie God in his lawe) remoue thy neighbors marke, which they of old time haue set in thy inheritance. Thou shalt not (saith Salomon) remoue the antient bounds which thy fathers haue laid. And least we shoulde esteeme it to be but a light offence so to do, wee shall vnderstand that it is reckoned amongst the curses of **GOD** pronoun

for Rogation weeke.

pronounced vpon sinners. Accursed be he (saith)
 almightie God by Moses) who remoueth his nei-
 ghbors doles and markes, and all the people shall
 say, answering, Amen thereto, as ratifying that
 curse vpon whome it doth light. They do much pro-
 uoke the wrath of God vpon our selues, which vse
 to grinde by the doles and markes, which of anci-
 ent time were laid for the diuision of mæres & balks
 in the fieldes, to bring the owners to their right.
 They doe wickedly which doe turne by the ancient
 terries of the fældes, that olde men before times
 with great paines did tread out, wherby the lords
 records (which be the tenants euidēces) be peruer-
 ted and translated somtime to the disheriting of the
 right owner, to the oppression of the poore father-
 lesse, or the poore widowe. These couetous men
 know not what inconueniēces they be the authours
 of. Sometime by such craft and deceit, be commit-
 ted great disorders and riots in the challenge of
 their landes, yea, sometimes great murthers and
 bloud-shedde, whereof thou arte guiltie whosoe-
 uer thou be that giuest the occasion thereof. This
 couetous practising therefore with the neighbours
 landes and goodes, is hatefull to almightie GOD.
 Let no man subtilly compasse or defraud his neigh-
 bor (biddeth Saint Paul) in any manner of cause.
 for God (saith he) is a reuenger of all such. God is
 the God of all equitie and righteousness, and there-
 fore forbiddeth al such deceit & subtiltie in his law,
 by these wordes, **See shall not vniuersally in iudge-
 ment, in line, in weight, or measure. See shall
 haue iuste ballances, true waights, and true mea-**

Deut. 19.

Thes. 4.

Deut. 27.

The fourth part of the Sermon

asures. false ballances (saith Salomon) are an abhomin-
ination vnto the Lord. Remember what Saint
Paule sayth, **GOD** is the reuenger of all wrong
and in iustice as wee see by dayly experience, howe
euer it thriueth vngratioufly which is gotten by
falsehoode and craft. Wee be taught by experience,
how almightie God neuer suffereth the third heire
to inioy his fathers wrong possessions, yea many a
time they are taken from himselfe, in his owne life
time. God is not bound to defend such possessions
as are gotten by the diuell and his counsell. **GOD**
will defend all such mens goodes and possessions,
which by him are obtained and possessed, and will
defend them against the violent oppressor. So wit-
nesseth salomon. The Lord wil destroy the house of
the proude man. But he will stablish the borders of
the widow. No doubt of it (sayth Dauid) better is a
litle truly gotten to the righteous man, than the in-
numerable riches of the wrongfull man. Let vs flee
therefore (good people) all wrong practises in get-
ting, maintaining, and defending our possessions,
landes, and liuelodes, our bounds and liberties, re-
membryng that such possessions be all vnder Gods
reuengance. But what do we speake of house and
land? Nay it is said in the Scripture, that God
in his ire doth root vp whole kingdoms for wrongs
and oppressions, and doeth translate kingdomes
from one nation to another, for vnrighteous dea-
ling, for wronges and riches gotten by deceit. This
is the practise of the holy one (saith Daniel) to the in-
tent that liuing men may know, that the most high
hath power on the kingdomes of men. & giueth them
to

pro. 17. 20

prou. 25

psalm. 36

Daniel. 4.

for Rogation weeke.

to whom soeuer he will. Furthermore what is the
 cause of penury & scarcenes, of Deatch and famine: a-
 ny other thing but a token of Gods ire, reuenging
 our wrongs and iniuries one done to another? We
 haue sown much (obraideth God by his Prophet
 Aggei) and yet bring in little: yee ate, but yee be
 not satisfied: yee drinke, but yee be not filled, yee clothe Aggei. i.
 your selues, but yee bee not warme: and he that ear-
 neth his wages, putteth it in a bottomlesse purse:
 ye looked for much increase, but loe, it came to little:
 and when ye brought it home (into your barnes) I
 did blowe it a way, saith the Lord. Consider ther-
 fore the ire of God against gleaners, gatherers, and
 incrochers vpon other mens lands and possessions.
 It is lamentable to see in some places, how greedy
 men vse to plowe and grate vpon theyr neigh-
 bours lande that lyeth next them, howe couetous
 men now adayes plowe vppon so nigh the common
 balkes and walkes, which good men before tyme
 made, the greater and broader, partly for the com-
 modious walke of his neighbour, partly for the
 better shackle in haruest time, to the comfort of hye
 poore neighbours cattell? It is a shame to beholde
 the insatiableness of some couetous persons in
 their doings: that where their auncestours left
 of their land a broad and sufficient beere-balke, to
 carry the corps to the christian sepulture, how men
 pinch at such beere-balkes, which by long vse and
 custome ought to bee inuolably kepte for that pur-
 pose. And now they either quite eare them vp, and
 turne the dead body to be bozne farder about in the
 high streetes, or else if they leaue any such meere,

The fourth part of the Sermon

it is too straight for him to walke on. These strange encrochmentes (good neighbours) should be looked vpon. These should be considered in these dayes of our perambulations. And afterwarde the parties admonished, and charitably reformed, who be the doers of such private gaining, to the flaunder of the towneship, & the hinderance of the poore. Your high waies should be considered in your walkes, to vnderstand where to bestow your dayes works, according to the good statutes provided for the same. It is a good deed of mercy, to amend the dangerous and noisome waies, where by thy poore neighbour sitting on his seely weak beast foundreth not in the deepe therof, and so the market the worse serued, for discouraging of poore bittellers to resort thither for the same cause. If now we therefore yee will haue your prayers heard before almighty God, for the increase of your corne and cattell, and for the defence thereof from vnseasonable mists and beastes, from haile and other such tempestes, loue, equitie, and righteousnesse, ensue mercy and charitie, which God most requireth at our hands. Which almighty God respecting chiefly, in making his ciuil lawes for his people the Israelites, in charging the owners not to gather vp their corne too nigh at haruest season, nor the grapes and oliues in gathering time, but to leaue behind some eares of corne for the poore gleaners. By this he meant to induce them to pitty the poore, to releue the needie, to shew mercy and kindnes. It cannot be lost, which for his sake is distributed to the poore. For he which ministreth seed to the sower, and bread to the hungrie, which sendeth

Leuit. 24.
Deut. 16.

1. Cor 19

for Rogation week

sendeth downe the early and later raine vpon your fields, so to fill vpp the barnes with corne and the wine presses with wine and oyle, he I say, who recompenseth all kinde of benefits in the resurrection of the iust, he will assuredly recompense all mercifull deedes shewed to the naxdie, howsoever vnable the poore is, vppon whome it is bestowed. ¶ I sayeth Salomon) let not mercy and trueth forsake thee, Binde them about thy neck (saith hee) and write them on the table of thy heart, so shalt thou find fauour at Gods hand. Thus honour thou the Lorde with thy riches, and with the first fruites of thine increase: So shall thy barnes be filled with abundance, and thy presses shall burst with new wine. ¶ Nay, God hath promised to open the windowes of heauen, vpon the liberall righteous man, that hee shall want nothing. Hee will repress the deuouring catterpillar, which should deuoure your fruits. Hee will giue you peace and quiet to gather in your prouision, that yee may sit euerye man vnder his owne vyne quietly, without feare of the forreine enemies to inuade you. He will giue you not onelye food to fede on, but stomackes and good appetites to take comfort of your fruits, wherby in all things ye may haue sufficiencie. Finally, he will blesse you with all maner abundance in this transitorie life, & indue you with all manner benediction in the next world, in the kingdome of heauen, through the merits of our Lord and sauiour, to whome with the father, and the holy Ghost, be all honour euerlasting, Amen.

Ioel. 8.

Prou. 3.

1. Mat. 4.

255
An Homilie of the state of
Matrimonie,



He worde of almightie God doeth testi-
fie and declare, whence the originall
beginning of Matrimony commeth,
and why is it ordeined. It is institu-
ted of God, to the intent that man and
woman should liue lawfully in a perpetuall frendly
felowship, to bring forth fruit, and to void fornicati-
on. By which mean a good conscience might be pre-
serued on both parties, in brideling the corrupt in-
clinations of the flesh, within the limits of honestie.
For God hath straitly forbidden al whoredome & un-
cleannesse, and hath from time to time taken gre-
uous punishment of this inordinate luste, as all sto-
ries and ages haue declared. Furthermore it is al-
so ordeyned, that the church of God and his king-
dome might by this kinde of life bee conserued and
enlarged, not onely in that God giueth children by
his blessing, but also in that they be brought vp by
the parents godly, in the knowledge of gods word,
that thus the knowledge of God and true religion
might be deliuered by succession from one to an o-
ther, that finally manie might enioy that euerlast-
ing immortallitie. Wherefore, forasmuch as Ma-
trimonie serueth vs as aswell to auoide sinne and
offence, as to increase the kingdome of God: you,
as all other which enter the state, must acknow-
ledge this benefites of God with pure and thanke-
full mindes, for that hee hath so ruled our heartes,
that ye solow not the example of the wicked world,
who

of the state of Matrimonic.

who set their Delight in filthines of sin, where both of you stande in the feare of God and abhorre all filthynes. For that is surely the singular gift of God, where the common example of the world declareth how the diuell hath their hearts bound and entangled in diuers snares, so that they in their wiuelesse state runne into open abominations, without any grudge of their conscience. Which sort of men that liue so desperatly, & filthly, what damnation carrieth for them, Saint Paul describeth it to them, saying: Neither whoremonger, neither adulterers. 1. Cor. 5. shall inherit the kingdome of God. This horrible iudgement of God yee bee escaped through his mercy, if so be that ye liue inseperatly according to Gods ordinance. But yet I woulde not haue you carelesse wythout waching: For the diuell will assay to attempt all thinges to interrupt and hinder your heartes and godly purpose, if yee wyll giue him any entry: For hee will either labour to breake this godly knot once begunne betwixt you, or els at the least he will labour to incumber it wyth diuers griefes and displeasures.

And this is his principall craft, to worke dissension of harts of the one from the other: That whereas now there is pleasant and sweete loue betwixt you, hee will in the steade thereof, bring in most bitter and vnpleasaunt discorde. And surely that same aduersarie of ours, doth as it were from aboue assault mans nature and condicion. For this follie is euer from our tender age growne vpp with vs, to haue a desire to rule, to thinke highly by our selfe, so that none thinketh it meete to giue place

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to an other. That wicked vice of stubburne will and selfe-loue, is more mæt to breake and to disseuer the loue of heart, than to preserue concord. Wherefore married persons must apply their mindes in most earnest wise to con corde, and must craue continually of God the helpe of his holy spirite, so to rule their hartes and to knit their mindes together, that they be not disseuered by any deuitiõ of discord. This necessitie of prayer must be oft in the occupying and vbling of married persons, that oft times the one shoulde pray for the other, least hate and debate do arise betwixt them. And because few do consider this thing, but more fewe doe performe it (I say to pray diligently) we see howe wonderfull the diuell deludeth and scorneth this state, howe fewe matrimonies there bee wythout chidinges, brawlinges, tauntinges, repentinges, bitter cursings and fightinges. Which thinges whosoever doeth commit, they do not consider that it is the instigation of the ghostly enimie, who taketh great Delight therein: For else they woulde wyth all earnest indeuor, strue against these mischiefes, not onely with prayer, but also with all possible Diligence. Mea they woulde not giue place vnto the prouocation of wrath, whych stirreth them eyther to such rough and sharpe wordes, or stripes, which is surely compassed by the diuell, whose temptation, if it be followed, must nedes begin and weaue the web of all miseries and sorrows. For this is most certainelie true, that of such beginnings must nedes ensue the breach of true concord in hart, wherby al loue must nedes shortly be banished. Then can it not be but

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a miserable thing to beholde, that yet they are of necessity compelled to liue together, which yet cannot bee in quiet together. And this is most customablie euerie where to bee seene. But what is the cause thereof? Forsooth because they will not consider the craftie traines of the deuill, and therefore giue not themselues to pray to God, that hee woulde vouchsafe to repressse his power. Moreover, they doe not consider how they promoote the purpose of the Deuill, in that they followe the wrath of their heartes, while they threate one another, while they in their folly turne all vpside downe, while they wyll neuer giue ouer their right as they esteeme it, yea, while many times they will not giue ouer the wrong part in deed. Learne thou therefore, if thou desirest to be boyde of all these miseries, if thou desirest to liue peaceably and comfortably in wedlocke, howe to make thy earnest prayer to God, that he would gouern both your harts by his holy spirite, to restrain the diuils power, whereby your concorde may remaine perpetually. But to this prayer must be ioyned a singular diligence, whereof Saint Peter giueth this precept, saying: *1, Pet. 3.* You husbandes, Deale with your wiues according to knowledge, giuing honour to the wife, as vnto the weaker vessell, and as vnto them that are heires also of the grace of life, that your prayers be not hindered. This precept doeth particularly pertain to the husband: for hee ought to be the leader and authour of loue, in cherishing and increasing concord, which then shall take place, if he wil vse measurableness and not tyranny, and if he yelde some thing to the woman. For the woman

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woman is a weake creature, not indued with like strength and constancy of minde, therefore they bee the sooner disquieted, and they bee the more prone to all weake affections and dispositions of minde, more then men bee, and lighter they bee, and more vaine in their fantasies and opinions. These things must bee considered of the man, that hee bee not too stiffe, so that he ought to winke at some things, and must gently expounde all thinges, and to forbear. Howbeit the common sort of men doeth iudge, that such moderation should not become a man: for they saye that it is a token of womanishe cowardnesse, and therefore they thinke that it is a mans part to fume in anger, to fight with fist and staffe. Howbeit, howsoever they imagine, vndoubtedly Saint Peter doth better iudge what should be searning to a man, and what he should most reasonable perform. For hee sayeth, reasoning shoulde bee vsed, and not fighting. Yea he saith more, that the woman ought to haue a certaine honour attributed to her, that is to say, shee must bee spared and borne with, the rather for that she is the weaker vessell, of a frail hart, inconstant, and with a word sone stirred to wrath. And therefore considering these her frailties, she is to be the rather spared. By this meanes, thou shalt not onely nourish conoord: but shalt haue her heart in thy power and will. For honest natures will sooner be retained to doe their duety, rather by gentle wordes, then by stripes. But he which will doe all things with extremitie and seueritie, and doth vse alwaies rigor in words and stripes. what will that auaille in the conclusion? Verily nothing: but that he thereby

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thereby setteth forward the Diuils worke, he ban-
 nisheth away concord, charitie, and sweet amytie
 and bringeth in dissention, hatred and pkesomnes,
 the greatest griefes that can be in the mutuall loue
 and fellowshippe of mans life . Beyond all this, it
 bringeth another euill therewith, for it is the distruc-
 tion and interruption of praier: For in the time that
 the minde is occupied with dissention and discorde,
 there can bee no true prayer vsed . For the Lordes
 praier hath not only a respect to particular persons.
 but to the whole vniuersall, in the which we openly
 pronounce, that wee will forgieue them which haue
 offended against vs, euen as wee aske forgiuenesse
 of our sins of God. Which thing how can it be don
 rightly, when their heartes be at dissention: Howe
 can they pray each for other, when they be at hate
 betwixt themselves: Howe, if the aide of prayer be
 taken away, by what meanes can they sustaine
 themselves to any comfort? For they cannot other,
 wise either resist the Deuill, or yet haue their hearts
 staide in stable comfort in all perils and necessities,
 but by praier. Thus all discommodities, as well
 worldly as ghostly, followe this froward testinesse,
 and cumbrous siccenes, in manners, which be more
 meet for brute beasts, then for reasonable creatures.
 Sanit Peter doeth not allowe these thinges, but
 the diuell desireth them gladly . Wherefore take
 the more heed. And yet a man may be a man, al-
 though he doth not vse such extremitie, yea though
 he shoulde dissemble some thinges in his wiues ma-
 ners, and this is the part of a christian man, which
 both pleased G O D, and serueth also in good
 vse

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use to the comfort of their marriage state. Nowe as
 concerning the wifes dutie. What shall become of
 her? shall she abuse the gentlenesse and humanity of
 her husband? and at her pleasure, turne all thinges
 upside downe? so surely. For this is far repugnant
 against Gods commandement: For thus both S.
 1. Pet. 3. Peter preacheth to them. Let wifes be in subiection
 to obey your own husbands. To obey, is an other
 thing then to controule or command, which yet they
 may doe, to their children, and to their family: But
 as for their husbands, them must they obey, and
 cease from commanding, and performe subiection.
 For this surely doeth nourishe concord very much,
 when the wife is readye at hand at her husbandes
 commandement, when she will apply her selfe to
 his will, when she endeavoureth her selfe to seeke his
 contentation, and to doe him pleasure, when shee
 willeschew all thinges that might offend him: for
 thus will moste truly be verifid the saying of the
 Poet. A good wife by obeying her husbände, shall
 beare the rule, so that hee shall have a delight and a
 gladnes, the sooner at all times to returne home to
 her. But on the contrary part, when their wifes be
 stubborn, forward, and malepert, their husbands
 are compelled thereby to abhoire and flee from their
 own wifes, even as they should haue battaile with
 their enemies. Nowbeit, it can scantily be, but that
 some offences shall sometime chance betwixt them.
 For no man doeth live without faulte, speciallre for
 that the woman is the more fraile partie. Therefore
 let them beware that they stand not in their faultes
 and not in theirs: but rather let them acknowledge
 their

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their follies, and say, My husband, so it is, that by my anger I was compelled to doe this or that, forgiue it me, and hereafter I will take better hede. Thus ought the woman the more readily to do, the more they be readie to offend. And they shall not doe this onely to auoyde strife and debate: but rather in respect of the commandement of God. as **S. Paul** *Ephesi, 5.* expresseth it in this fourme of wordes, Let women be subject to their husbandes, as to the Lord: for the husband is the head of the woman, as Christ is the heade of the Church. Heere you vnderstande, that God hath commanded that ye should acknowledge the authority of the husband, and referte to him the honour of obedience. And **Saint Peter** saith in that place before rehearsed, that holy matrons did sometime deck themselves not with gold and siluer, but in putting there whole hope in God, and in obeying their husbandes, as **Sara** obeyed **Abraham**, calling him Lord, whose daughters ye bee (sayth he) if ye follow her example. This sentence is verie meet for women to print in their remembrance. Truth it is, that they must specially feele the grieue and paines of their Matrimonic, in that they reliquish the liberty of their single state, in the paines of their travailling, in the bringing uppe of their children. In which affayres they be in great perils, and be grieved with great afflictions, which they might be without if they liued out of Matrimonic. But **Saint Peter** saith, that this is the chiefe ornament of holy matrons, in that they set their hope & trust in God, that is to say, in that they refused not from marriage for the businesse thereof, for the griefes and periles there.

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use to the comfort of their marriage state. Nowe as concerning the wiues dutie. What shall become of her? shall she abuse the gentlenesse and humanity of her husband? and at her pleasure, turne all thinges vpside downe? No surely. For this is far repugnant against Gods commandement: For thus doth S.
1. Pet. 2. Peter preach to them. **Ye** wiues be in subiection to obey your own husbands. To obey, is an other thing then to controle or command, which yet they may doe, to their children, and to their family: But as for their husbandes, them must they obey, and cease from commanding, and performe subiection. For this surely doeth nourishe concord very much, when the wife is readye at hand at her husbandes commaundement, when shee will apply her selfe to his will, when she endeavourth her selfe to seeke his contentation, and to doe him pleasure, when shee willescheue all thinges that might offend him: for thus will moste truely be verified the saying of the Poet. A good wife by obeying her husbande, shall beare the rule, so that hee shall haue a delight and a gladnes, the sooner at all times to returne home to her. But on the contrary part, when their wiues be stubburne, froward, and malapert, their husbands are compelled therby to abhorre and flee from their own houses, euen as they should haue battaile with their enemies. Nowbeit, it can scantely be, but that some offences shall sometime chance betwixt them. For no man doeth liue without faulte, speciall ye for that the woman is the more fraile partie. Therefore let them beware that they stand not in their faultes and wilfulnesse: but rather let them acknowledge their
their

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thereof, for the griefes and perils thereof: but committed all such aduentures to **G O D**, in most sure trust of helpe, after that they haue called vpon hys aide. **O** woman, doe thou the like, and so shalt thou be most excellently beautified before **G O D** and al his **A**nge's and saintes, and thou needest not to seeke further for doing any better woorkes: For, obey thy husband, take regard of his requests, and giue heed vnto him to perceiue what he requireth of thee, and so shalt thou honour **G O D**, and liue peaceable in thy house. And beyonde all this, **G O D** shall followe thee with his benediction, that all things shall well prosper, both to thee and to thy husband, as the **P**salme sayth: Blessed is the man which feareth **G O D**, and walketh in his waies, thou shalt haue the fruite of thine owne handes, happy shalt thou bee and well it shall goe with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shalbe as the pong springs of the **O**liues about thy table. Loe thus shall that man be blessed (saith **D**auid) that feareth the **L**ord. This let the wife haue cuer in minde, the rather admonished therto by the apparell of her heade, whereby is signified, that she is vnder couert or obedience of her husband. And as that apparell is of nature so appointed, to declare her subiection: So biddeth **S**. **P**aul that all other of her rayment shoulde expresse both shamefastnesse and sobrietie. For if it be not lawfull for the woman to haue her head bare, but to beare thereon the signe of her power, wheresoeuer shee goeth: more it is required that she declare the thing that is ment thereby. And therefore these auncient women of the olde world,

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world, called their husbandes Lordes, and shewed them reuerence in obeying them. But peradventure shee will say, that those men loued their wiues indeed. I know that well inough, and beare it well in mind. But when I do admonish you of your duties, then call not to consideration what their duties be. For when our selues doe teach our children to obey vs as their parents, or when we rehouse our seruantes, and tell them that they should obey their maisters, not only at the eie, but as to the Lord: If they shoulde tell vs againe our duties, wee woulde not thinke it well done. For when wee bee admonished of our duties and faultes, wee ought not then to seeke what other mens duties be. For though a man had a companion in his faulte, yet should not he therby be without his fault. But this must be onely looked on, by what meanes thou maiest make thy selfe without blame. For Adam dyd lay the blame vpon the woman, & she turned it vnto the serpent: but yet neither of them was thus excused: and therefore bring not such excuses to me at this time: but apply all thy diligence to heare thine obedience to thine husband. For when I take in hande to admonish the husband to loue thee, and to cherish thee: yet wil I not cease to set out the law that is appointed for the woman, as well as I would require, of y man what is written for his law. So thou therefore about such things as becommeth thee only, and shew thy selfe tractable to thy husband. Or rather if thou wilt obey thy husband for gods precept then as leage such thigs as be in his duty to do, but perform thou diligently those thinges which the lawmaker hath

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hath charged thee to doe: For thus it is most reasonable to obey God, if thou wilt not suffer thy self to transgresse his law. Hee that loueth his friend, seemeth to doe no great thing: but hee that honoureth that is hurtfull and hatefull to him, this man is worthy most commendation: Euen so thinke you, if thou canst suffer an extreame husband, thou shalt haue a great reward therefore: But if thou louest him only because he is gentle & courteous, what reward will God giue thee therefore? yet I speake not these things that would wish the husbands to be sharpe towards their wives: But I exhort the women that they would patiently beare the sharpnes of their husbandes. For when either parts do their best to perfourme their duties the one to the other, then followeth thereon great profite to their neighbours for their examples sake. For when the woman is readye to suffer a sharpe husbande, and the man will not extreamely intreat his stubborne and troublesome wife, then be all things in quiet, as in a most sure haven. Euen thus was it done in old time that every one did their owne duety and office, and was not busie to require the duetie of their neighbours. Consider I pray thee, that Abraham took to him his brothers sonne, his wife did not blame him therefore. Hee commaunded him to goe with him a long iourney, she did not gainsay it, but obeyed his precept.

Againe, after all those great miseries, labours and paines of that iourneye, when Abraham was as Lord ouer all, yet did hee giue place to Lot of his superiority: which matter Sara took so little to grief, that

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that shee neuer once suffered her tongue to speake such wordes as the common manner of women is wont to doe in these daies, when they see their husbands in such roomes, to bee made vnderlings, and to be put vnder their yongers, then they vpbayde them with cumbroust talk, and call them fowles, dastards, and couards for so doing. But Sara was so far from speaking any such thing, that it came neuer into her minde and thought so to say, but allowed the wisdom and will of her husband. Yea, besides all this, after the said Lot had thus his will, & left to his vncle the lesse portion of land, he chanced to fall into extreame peril: which chance when it came to the knowledge of this said Patriarch, he incontinently put all his men in harness, and prepared himselfe with al his family and friends, against the host of Persians. In which case, Sara did not counsaile him to the contrary, nor did say, as she might haue bene said: My husband, whither goest thou so vnadvisedly? Why runnest thou thus on head? why dost thou offer thy selfe to so great perils, and art thus readie to leopord thine owne life, and to perill the liues of all thine, for such a man as hath done thee such wrong: at the least way, if thou regardest not thy selfe, yet haue compassion on mee which for thy loue haue forsaken my kindred & my countrey, and haue the want both of my friends and kinsfolkes, and am thus come into so far countries with thee, haue pittie on mee, and make mee not here a widdowe, to cast me into such cares and troubles. Thus might she haue said. But Sara neither said, nor thought such words, but she kept herselfe

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selfe in silence in all thinges. Furthermore, all that time when she was baren, & took no pains, as other women did, by bringing forth fruite in his house, what did he? He complained not vnto his wife, but to almightie god. And consider how either of them did their duties as became them: for neither did he despise Sara, because she was baren, nor neuer did cast it in her teeth. Consider againe how Abraham expelled the handmaid out of the house, when shee required it. So that by this I may truly proue, that the one was pleased and contented with the other in all thinges. But yet set not your eyes only on this matter, but look further what was don before this, that agar vsed her mistres dispitfully, & that Abraham himselte, was somewhat prouoked against her, which must needs be an intollerable matter and a painfull, to a free hearted woman and a chaste. Let not therefore the woman bee too busy to call for the duty of her husband, where she shoulde bee readie to performe her owne, for that is not worthy any great commendation. And euen so againe, let not the man onely consider what belongeth to the woman, and to stand too earnestly gasing thereon, for that is not his part or duty: but as I haue said, let either party be ready and willing to performe that which belongeth especialy to themselves. For if we be bound to holde out our left cheeke to strangers which will smite vs on the right cheeke: how much more ought we to suffer an extreme and unkind husband? But yet I meane not that a man shoulde beat his wife, God forbid that, for that is the greatest shame that can be, not so much to her that is beaten, as to him
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that doth the deed, but if be such fortune thou chancest vpon such an husband, take it not too heauilye, but suppose thou, that thereby is layd vppon no small rewarde hereafter, & in this life time no small commendation to thee, if thou canst bee quiet. But yet to you that be men, thus I speake, let there be none so greivous fault to compel you to beate your wiues. But what say I, your wiues? no, it is not to be borne with, that an honest man should lay hands on his maid-servant to beat her. Wherefore if it bee a great shame for a man to beate his bond-servant, much more rebuke it is, to lay violent handes vpon his free woman. And this thing may bee well vnderstande by the lawes which the Danims haue made, which doth discharg her any longer to dwel with such an husbände, as vnworthy to haue anye further company wyth her that doth smite her. For it is an extreame point, thus so vilely to intreat her like a slaue, that is fellow to thee of thy life, and so ioyned to thee before time in the necessary matters of thy liuing. And therefore a man may well lyken such a man (if hee maye bee called a man, rather then a wilde beast) to a killer of his father or his mother. And whereas we be commaunded to forsake our father and Mother, for our wiues sake, and yet therby do worke them no iniurie, but do fulfil the law of GOD: how can it not appeare then to bee a poynt of extreame madnesse, to entreate her pitifully, for whose sake God hath commaunded thee to leaue parents? Yea, who can suffer such dispite? who can worthyly expresse the inconuenience that is, to see what weepinges & way-

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Kings bee made in the open streates, when neygh-
bours runne togeather to the house of so vnruly an
husband, as to a bedlem man, who goeth about to
ouerturne all that he hath at home? Who woulde
not think that it were better for such a man to wish
the ground to open, and swallow him in, then once
euer after to be sene in the market? But peraduen-
ture thou wilt object, that the woman prouoketh
thee to this point. But consider thou againe that
the woman is a fraile vessell, and thou art therefore
made the ruler & head ouer her, to bear the weak-
nesse of her in this her subiection. And therefore stu-
die thou to declare the honest comendation of thine
authoritie, which thou no way canst better do, then
to forbear to vtter her in her weakenesse and sub-
iection. For euen as the king appeared so much the
more noble, the more excellent and noble he maketh
his officers and lieutenants, whome if he should dis-
honour, and dispise the authoritie of their dignitie,
he shuld depriue him self of a great part of his own
honour: Euen so, if thou doest despise her that is set
in the next roome besidethæ, thou doest much de-
rogat and decay the excellencie and vertue of thine
owne authoritie. Recount all these things in thy
mynde, and be gentle and quiet. Understand that
GOD hath giuen thee children with her, and art
made a father, and by such reason appease thy selfe.
Doe thou not see the husbandmen what diligence
they vse to til that ground which once they haue ta-
ken to frame, though it be neuer so full of faults: as
for an example, though it be drie, though it bringeth
forth weeds, though the soile cannot beare too much
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wet, yet hee tilleth it, and so winneth fruit thereof:
 Even in like manner, if thou wouldest vse like dili-
 gence to instruct and order the minde of thy spouse,
 if thou wouldest dilligently apply thy selfe to weede
 out by little and little the noisome weeds of vncom-
 ly maners out of her mind, with wholsom precepts,
 it could not be, but in time thou shouldest feele the plea-
 sant fruit therof to both your comfortes. Therefore
 that this thing chaunce not so, performe this thing
 that I do here counsaile thee: Whensoever any dis-
 pleasant matter riseth at home, if thy wife hath done
 ought a misse, comfort her, and increase not the hea-
 uinesse. For though thou shouldest be grieved with
 neuer so many things, yet shalt thou finde nothing
 more grievous then to want the beneuolence of thy
 wife at home: what offence soeuer thou canst name,
 yet shalt thou finde none more intollerable, then to be
 at debate with thy wife. And for this cause most of
 all oughtest thou to haue this loue in reuerence.
 And if reason mooueth thee to bear any burthen at
 any other mans hands, much more at thy wiues: for
 if she be poore, vpbraid her not, if she be simple, taunt
 her not, but be y^e more courteous: for she is thy body &
 made one flesh with thee. But thou peradventure
 wilt say that she is a wrathful woman, a drunkard,
 and beastly, without wit and reason. For this cause
 bewaile her the more. Chase not in anger, but pray
 vnto almighty god. Let her be admonished & helped
 with good counsaile, and doe thou thy best inde-
 uour, that shee may be deliuered of all these affecti-
 ons. But if thou shouldest beat her, thou shalt en-
 crease her euil affections: for frowardnesse & sharp-
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nesse, is not amended with frowardnesse, but with softnes and gentlenes. Furthermore, consider what reward thou shalt haue at Gods hande: For where thou mightest beat her, and yet, for the respect of the feare of God, thou wilt abstaine and beare patiently her greate offences, the rather in respect of that law which forbiddeth that a man shuld cast out his wife what fault soeuer she be incumbred with, thou shalt haue a very great reward, and before the receipt of that reward, thou shalt feele many commodities: for by the means shee shalbe made the more obedient, & thou shalt for her sake be made the more weake. It is written in a story of a certaine strang Philosopher, which had a cursed wife, a froward, and a drunkard. When he was asked for what consideration he did so bear her euill maners: He made answer by this meanes (said he) I haue at home a schoolmaster, & an example how I shuld behaue my selfe a broad: for I shall (saith he) be the more quiet with others, being thus daily exercised and taught in the forbearing of her. Surely it is a shame that Manims should be wiser then we, we I say, that be commaunded to counterfeit angels, or other God himselfe through mekenesse. And for the loue of vertue, this said Philosopher Socrates would not expell his wife out of his house. Yea some say that he did therefore marry his wife, to learn this vertue by that occasion. Wherefore, seeing many men be far behinde the wisdom of this man, my counsaile is, that first and before all thinges, that man do his best endeuor to get him a good wife endowed, with all honestie and vertue: But if it so chaunce that he

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of the state of Matrimonie.

is deceiued, that hee hath chosen such a wife, as is neither good nor tollerable, then let the husband follow this Philosopher, and let him instruct his wife in euery condition, and neuer lay these matters to sight. For the marchant man, except hee first be at composition with his factour to vse his interfares quietly, he wil neither stirre his ship to saile, nor yet will lay hands vpon his merchandize. Euen so let vs doe all things, that we may haue the fellowship of our wiues, which is the factour of all our doings at home, in great quiet & rest. And by these meanes all thinges shall prosper quietly, and so shall wee passe through the daungers of the troublous Sea of this worlde. For this state of life will bee more honourable and comfortable then our houses, then Seruaunts, then mony, then landes and possessions, then all thinges that can bee tolde. As all these with sedition and concord, can neuer worke vs anye comforte. So shall all thinges turne to our commoditie and pleasure, if wee drawe this yoke in one concorde of hart and minde. Wherevpon doe your best endeouour, that after this sorte yee vse your Matrymonye, and so shall yee be armed on euery side. We haue escaped the snare of the Deuill, and the vnlawfull lustes of the fleshe, ye haue the quietnes of conscience by this institution of matrimony ordeined by God: therefore vse oft prayer to him, that he would be present by you, that hee would continue concorde and charitie betwixt you. Doe the best yee can of your partes, to custome your selues to softenesse, meekenesse, and beare well in woorth such ouer-sights as chaunce:

The Sermon

and thus shall your conuersation be most pleasaunt
& comfortable. And although (which can no other-
wise be) some aduersities shall followe , and other-
whiles now one discommoditie, now another shall
appeare: yet in this common trouble and aduersitie
lift vp both your hands vnto heauen, call vppon the
helpe and assistance of God the authour of your ma-
riage, & surely the promise of reliefe is at hand : for
Christ affirmeth in his Gospell, where two or thre
bee gathered together in my name, and be agreed,
what matter soeuer they pray for, it shalbe granted
them of my heauenly father . Why therefore shoul-
dest thou be a fraid of the danger, wher thou hast so
ready a promise, and so nigh an helpe: furthermore,
you must vnderstand how necessary it is for christi-
anfolke to bear Christs crosse: for els we shall neuer
feele how comfortable gods help is vnto vs. Ther-
fore giue thanks to God for his great benefite, in
that ye haue taken vpon you this state of wedlocke,
and pray you instantly, that almightie god may luc-
kily defend and maintaine you therein, that neither
ye be ouercommmed with any temptation, nor with
any aduersitie. But before all thinges, take good
hede that ye giue no occasion to the deuill to let and
hinder your prayers by discorde and dissention : for
there is no stronger defence and stay in all our life,
then is prayer, in the which we may cal for the help
of god and obtaine it, whereby we may winne his
blessing, his grace, his defence, and protection, so to
continue therein to a better life to come : which
graunt vs hee that died for vs all, to whome be all
honour and prayse, for euer and euer. Amen.

• An Homilie against

Idlenesse.



Or as much as man, being not borne to ease and rest, but to labour and trauell, is by corruption of nature through sinne, so farre degenerated and growen out of kinde, that he taketh idlenes to be no euill at all, but rather a commendable thing, seemly for those that be wealthy, and therefore is greedily imbraced of most part of men, as agreeable to their sensuall affection: and all labour and trauell is diligently auoided, as a thing painefull and repugnant to the pleasure of the flesh: It is necessarie to be declared vnto you, that by the ordinaunce of God, which he hath set in the nature of man, euerye one ought in his lawfull vocation and calling, to giue him selfe to labour: and that Idlenesse, being repugnant to the same ordinaunce, is a grieuous sinne, and also, for the great inconueniences and mischiefs which spring therof, an intollerable euil: to the intent that when ye vnderstande the same, ye may diligently flee from it, and on the other part earnestly apply your selues, euery man in his vocation, to honest labour and businesse, which as it is enioyned vnto man by Gods appointment, so it wanteth not hye manyfold blessings and sundry benefits. Almighty God, after that hee had created man, put him into Paradise that hee might dresse and keepe it: But when he had transgressed Gods commandement, eating the fruite of the tree which was forbidden him, almighty God forthwith did cast him out of

Genes. 3,

paradise

The sermon

Job 5
Ecclesi. 7,

Prou. 5.

2. Thes. 4

paradiſe into this woſfull vale of miſery , enjoy-
ning hym to labour the ground that he was taken
out of, and to eate his breade in the ſweate of hys
face all the dayes of hys life. It is the appointment
and will of God, that euery man, During the tyme
of this mortall and tranſitorie life, ſhoulde giue him
ſelſe to ſome honeſt and godly exerciſe and labour,
and euerye one to do his owne buſineſs, and to walk
bprightly in his owne calling . **Man** (ſayth Job)
is born to labour. And we are commaunded by Je-
ſus Sirach, not to hate painefull workes , neyther
huſbandrie, or other ſuch miſteries of trauell, which
the higheſt hath created. The wiſe man alſo exhorts
eth vs to drinke the waters of our owne ceſterne,
and of the riuers that run out of the middes of our
owne well: meaning thereby, that we ſhoulde lyue
of our owne labours, and not deuoure the labors of
other. **Saint Paul** hearing that among the **Theſ-
ſalonians**, there were certayne that liued diſſolut-
ly and out of order, that is to ſay, which dyd not
work, but were bliſſ-bodies: not getting their owne
liuing with their owne trauell , but eating other
mens bread of free coſt , dyd commaund the ſayd
Theſſalonians, not only to withdrawe themſelues,
and abſtaine from the familiar company of ſuch in-
ordinate perſons , but alſo that if there were anye
ſuch among them that woulde not labor the ſame
ſhoulde not eate, nor haue any liuing at other mens
handes. Which doctrine of **S. Paule** (no doubt) is
grounded vpon the ordinance of god, which is, that
euery man ſhould labour: And therfore it is to be o-
beyed of all men , and no man can iuſtly exempt
himſelſe

against idlenes.

himselfe from the same . But when it is said, all men should labour, it is not so straitly meant, that all men should vse handie labor. But as there be diuers sorts of labors, some of the minde, and some of the body, and some of both. To euery one (except by reason of age, debility of body, or want of health hee be vnapt to labor at all) ought both for the getting of his owne liuing honestly, and for to profite others, in some kinde of labour to exercise himselfe, according as the vocation wherunto GOD hath called him shall require. So that whosoever doth good to the common weale and society of men with his industry and labor, whether it be by gouerning the common weale publikly, or by bearing publike office or ministry, or by doing any common necessary affaires of his countrey, or by giuing counsell, or by teaching and instructing others, or by what other means soeuer he be occupied, so that a profite and benefit redound thereof vnto others, the same person is not to be accounted idle, though he worke no bodily labor, nor is to be denied his liuing (if hee attend his vocation) though he worke not with his hands. Bodily labor is not required of them which by reason of their vocation & office, are occupied in the labour of the minde, to the profite and help of others. Saint Paule exhorteth Timothy to eschue and refuse idle widowes, which go about from house to house, because they are not onely idle, but praters also, and busi bodies, speaking thinges which are not comly. The prophet Ezechiel declaring what the sins of the city of Sodom were, reckoneth idlenes to be one of the principall. The sins

(saith

1 Tim. 5.

Ezech. 16

The sermon

(saith hee) of Sodome were these, pride, filthines of meat, aboundance and idlenesse: These things had Sodome and her daughters, meaning the cities subiect to her. The horrible and strange kinde of destruction of that Citie, and all the countrie about the same (which was fire and brimstone rayning from heauen) most manifestly declareth, what a greuous sinne idlenesse is, and ought to admonish vs to flee from the same, and embrace honest and godly labour. But if we giue our selues to idlenesse and sloth, to lurking and loytering: to wilfull wandring, and wastfull spending, neuer setting our selues to honest labour, but liuing like drone bees by the labors of other men: then doe wee breake the Lords commandement, wee go astray from our vocation, and incur the danger of Gods wrath and heauy displeasure, to our endles destruction, except by repentance we turne againe vnto god. The inconueniences and mischiefes that come of idlenesse, as well to mans body, as to his soule, are more than can in short time be wel reherfed. Some we shal declare and open vnto you, that by considering them, yee may the better worth your selues gather the rest. An idle hand (saith Salomō) maketh poore, but a quicke labouring hand maketh rich. Againe, he that tilleth his land, shall haue plenteousnesse of bread, but he that slootheth in idlenesse, is a very foole, and shall haue pouertie enough. Againe, A sloothfull body will not go to plow for colde of the winter, therefore shall he go a begging in summer & haue nothing. But what shall wee neede to stand much about the proving of this, that pouertie followeth

Prou. 11,

Pro. 11.
28,

Prou. 10,

against idlenes.

eth idlenesse? Wee haue too much experience thereof (the thing is the more to be lamented) in this realme. For a great part of the beggerie that is among the poore, can be imputed to nothing so much as to idlenesse, and to the negligence of parents, which doe not bring vp their children, either in good learning, honest labor, or some commendable occupation or trade, whereby when they come to age they might get their liuing. Dayly experience also teacheth, that nothing is more enemy or pernicious to the helth of mans body, than is idlenes, too much ease and sleepe and want of exercise. But these and such like incommodities, albeit they be great and noisome, yet because they concerne cheifly the body and eternall goods, they are not to be compared with the mischeifes and inconueniences, which thorough idlenesse happen to the soule, whereof wee will recite some. Idlenesse is neuer alone, but hath alwaies a long taile of other vices hanging on, which corrupt and infect the whole man, after such sort, that hee is made at length nothing else but a lump of sinne. Idlenes saith Iesus Sirach, bringeth much euill and mischeife. Saint Bernabe calleth it the mother of all euilles, and stepdame of all vertues, adding moreover, that it doth prepare and (as it were) tread the way to hell fire, where idlenes is once receiued, there the diuell is alwaies ready to set in his foote, and to plant all kind of wickednes & sin, to the euerlasting destruction of mans soule. Which thing to be most true, we are plainlie taught in the xiii. of Math. where it is said, that the enemy came while men were asleepe, and sowed naughtie

Eccle. 33.

Math. 13.

The sermon

naughtie tares among the good wheate. In very deed the best time that the diuel can haue to worke his feat, is when men be a sleepe, that is to say, idle: Then is he most busy in his work, then doth he soonest catch men in the snare of perdition, then doeth he fill them with all iniquitie, to bring them (without Gods speciall fauour) vnto vtter destruction.

Hereof we haue two notable examples, most liuely set before our eyes. The one in king Dauid, who tar-
2. Reg. 11. rying at home idly (as the Scripture sayeth) at such times as other kings go forth to battell, was quickly seduced of Satan to forsake the Lorde his God, and to commit two greuous and abhominable sins in his sight: adultery, and murther. The plagues that ensued these offences, were horrible and greuous, as it may easily appeare vnto them that wil reade the storie. Another example of Sam-
2. Reg. 12. son, who so long as he warred with the Philistines eninies to the people of God, could neuer be taken or overcome: But after that he gaue himselfe to ease and idlenesse, hee not onely committed fornication with the strumpet Dalila, but also was taken of his eninies, and had his eyes miserably put out, was put in prison, and compelled to grinde in a mill, and at length was made a laughing stocke of his eninies. If these two, who were so excellent men, so welbeloued of God, so indued with singular and diuine gifts, the one namely of prophesie, and the other of strength, such men as neuer could by vera-
Jud, 16. tion labour, or trouble, bee overcome, were over-throwen and fell into greuous sinnes, by giuing themselues for a short time to ease and idlenes, and so

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so consequently incurred miserable plagues at the
 handes of God: What sinne, what mischief, what
 inconuenience and plague is not to bee feared,
 of them whiche all their life long giue themselues
 wholly to idlenesse and ease? Let vs not deceiue our
 selues, thinking litle hurt to come of doing nothing:
 For it is a true saying, When one doth nothing, hee
 learneth to do euil. Let vs therefore alwaies be do-
 ing of some honest worke, that the diuell may finde
 vs occupied. He himselfe is euer occupied, neuer i-
 dle, but walketh continually seeking to deuour vs.
 Let vs resist him wyth our diligent wacthing, in
 labour and well doing. For hee that diligently
 exerciseth himselfe in honest businesse, is not easily
 catched in the diuels snare. When man throghe idle-
 nes, or for default of some honest occupation or trade
 to liue vppon, is brought to pouertie, and want of
 things necessary, we see how easily such a man is
 indused for his gaine, to lie, to practise howe he may
 deceiue his neighbour, to forswear himselfe, to
 beare false witness, and oftentimes to steale and
 murder, or to vse some other vngodly meane to liue
 wythall: whereby not onely his good name, honest
 reputation, and a good conscience, yea his life, is
 vtterly lost, but also the great displeasure and wrath
 of God, with diuers and sundry greuous plagues,
 are procured. Loe here the end of the idle and slug-
 gish bodie, whose handes can not away wyth ho-
 nest labour: losse of name, fame, reputation and life,
 here in this world, and without the great mercy of
 G O D, the purchasing of everlasting destruc-
 tion in the worlde to come. Haue not all men
 then

The sermon

Herodot.

then good cause to beware and take hœde of idlenes, seeing they that imbrace and followe it, haue commonly of their pleasant idlenesse, sharpe and sower displeasures: Doubtlesse good and godly men, weying the great and manifold harme that come by idlenesse to a common-weale, haue from time to time prouided with all diligence, that sharpe and seuerer lawes might be made, for the correction and amendment of this cuill. The Egyptians had a law that euerie man shoulde weekly bring his name to the chiefe rulers of the Province, and therewithall declare what trade of life he occupied, to the intent that idlenesse might be worthily punished, and diligent labor duly rewarded. The Athenians did chastice sluggish and slothfull people, no lesse than they did heynous and greuous offenders, considering (as the truth is) that idlenesse causeth much mischief. The Arreopagites called euerie man vnto a strait accounte how he liued: and if they found any loiterers that did not profite the common-weale by one meanes or other, they were driuen out, and banished, as vnprofitable members, that did onely hurt and corrupt the bodie. And in this realme of England, good & godly lawes haue bin diuers times made, that no idle vagabonds and loytring runnagates should be suffered to go from towne to towne from place to place, without punishment, which neyther serue God nor their prince, but deuoure the sweet fruits of other mens labor, being commonly lechers, drunkards, swearers, thieves, whoresmasters, & murderers, refusing all honest labor, & giue themselves to nothing else, but to inuent and do mischief,
wherof

339.
against idleness.

whereof they are more desirous and greedy, than is any lion of his prey. To remedy this inconvénience, let all parents and others, which have the care and government of youth, so bring the by either in good learning, labour, or some honest occupation or trade, whereby they may be able in time to come, not only to sustaine themselves competently, but also to relieve and supply the necessitie and want of others. And Saint Paul saith, Let him that hath stolen, Ephc. 4. steal no more, and he that hath deceived others, or used unlawfull wayes to get his living, leave off the same, and labour rather, working with his hands that thing which is good that hee may have that which is necessary for himselfe, and also be able to give to others that stand in neede of his helpe. The prophet David thinketh him happy that liueth upon his labour, saying: When thou eatest the la- Psal. 128. bours of thine handes, happie art thou, and well is thee. This happinesse or blessing consisteth in these and such like points.

First it is the gift of God (as Salomon saith) when one eateth and drinketh, and receiveth good of his labour. Secondly, when one liueth of his owne labour (so it be honest and good) he liueth of it with a good conscience: and an upright conscience is a treasure inestimable: Thirdly, hee eateth his bread not with brawling and chiding, but with peace and quietnesse: when he quietly laboureth for the same, according to Saint Pauls admonition. Fourthly, he is no mans bondman for his meat sake, nor needeth not for that to hang upon the good will of other men: but so liueth of his owne, that hee is

I i

able

The sermon

able to giue part to others. And to conclude, the laboring man and his familie, whyles they are busily occupied in their labour, bee free from temptations and occasions of sinne, which they that liue in idlenes, are subject vnto. And here ought artificers and laboring men, who be at wages for their work and labor, to consider their conscience to God, and their duety to their neighbor, least they abuse their time in idlenesse, so defrauding them which bee at charge both with great wages, & deare commons. They bee worse than idle men indeed, for that they seeke to haue wages for their loitering. It is lesse danger to God to bee idle for no gaine, than by idlenesse to win out of their neighbors purses, wages for that which is not deserued. It is true that almighty **GOD** is angry with such as doe defraud the hyred man of his wages: the cry of that iniury ascendeth vp to Gods eare for vengeance. And as true it is, that the hired man, who vseth deceit in his labor, is a theefe before God. Let no man (sayth Saint Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his busines: For the Lord is a reuenger of such deceits. Wherevpon he that will haue a good conscience to **GOD**, that laboring man, I say, which dependeth wholly vpon Gods benediction, ministring all thinges sufficient for his living, let him vse his time in faithful labor, and when his labour by sicknesse or other misfortune doth cease, yet let him thinke for that in hys health hee serued **GOD** and hys neighbour truely, hee shall not want in time of necessitie.

GOD vppon respect of his fidelitie in health, will

against idlenes.

will recompence his indigence, to moue the hearts of good men, to releue such decayed men in sickness. Where otherwise whatsoeuer is gotten by idlenesse, shall haue no foyson to helpe in tyme of neede. Let the labouring man therefore eschue for hys part this vice of idlenesse and deceit, remembering that Saint Paul exhorteth euery man to lay away all deceit, dissimulation and lying, and to vse truth and plainnesse to hys neighbor, because (saith he) we be members together in one body, vnder one head Christ our sauior. And here might be charged the seruing men of this realme, who spende theyr tyme in much idlenesse of life, nothing regarding the oportunitie of their time, forgetting how seruice is no heritage, how age will creep vpon them: where wisdom were, they should expend their idle time in some good busines, whereby they might increase in knowledge, and so the more worthy to be ready for euery mans seruice. It is a great rebuke vnto them, that they study not either to write fayre, to keepe a booke of account, to study the tongues, and so to get wisdom and knowledge in such bookes and workes, as be now plentifully set out in print of all maner laungages. Let young men consider the pretious value of their time, and waste it not in idlenes, in idoly, in gaming, in banqueting, in ruffians company. Mouth is but banitie, & must bee accounted for before God. How mery and glad soeuer thou be in thy youth, O yong man (saith the Preacher) how glad soeuer thy hart be in thy yong daies, how fast and freely soeuer thou follow the waies of thine owne hart, and the lust of thine owne eyes, yet

Ephesi, 4.

Ecclesi, 11.

The sermon

be thou sure that God shall bring thee into iudgement for all these thinges. God of his mercy put it into the hearts and minds of al them that haue the sword of punishment in their handes, or haue families vnder their gouernance, to labour to redresse this great enormitie, of al such as liue idly and vnprofitably in the common weale, to the great dishonour of God, and the greuous plague of hys seelye people. To leaue sin vnpunished, and to neglect the good bringing vpp of youth, is nothing else but to kindle the Lords wrath against vs, and to heape plagues vpon our owne heads. As long as the adulterous people were suffered to liue licenciously without reformation: so long did the plague continue and increase in Israel, as ye may see in the booke of Numbers. But when due correction was done
Num. 25 vpon them, the Lordes anger was strait way pacified, and the plague ceased. Let all officers therefore looke straitly to their charge. Let all maisters of houldes reforme this abuse in their families, let them vse the authority that God hath giuen them, let them not maintaine vacabondes and idle persons, but deliuer the realme and their houldes from such noisom loiterers, that idlenes the mother of all mischiefe, being cleane taken away, almighty God may turne his dreadfull anger away from vs, and confirme the couenant of peace vpon vs for euer, through the merites of Iesus Christ our onely Lord and Sauour, to whome with the father and the holy ghost, be all honour and glorie, world without end, Amen.

An Homily of repentance, and of
true reconciliation vnto God.



Here is nothing that the holpe
ghost doth so much labour in all
the scriptures to beat into mens
heads, as repentance, amende-
ment of life, and speedy return-
ning vnto the lord God of hosts.
And no maruel why. For we do
dayly and hourely by our wic-
kednesse and stubburne disobedience, horribly fal a-
way from God, thereby purchasing vnto our selues
(if he would deale with vs according to his iustice) The doc-
eternall damnation. So that no doctrine is so ne-
cessary in the Church of God, as is the doctrine of
repentance and amendment of life. And verily the
true preaching of the Gospell of the kingdome of
heauen, and of the glad and ioyfull tidings of sal-
uation, haue alwayes in their godly Sermons and
preachings vnto the people, ioyned these two toge-
ther, I meane repentance and forgiuenesse of sins,
euen as our sauour Iesus Christ did appoint him-
selfe, saying, So it behoued Christ to suffer, and
to arise againe the third day, and that repentaunce
and forgiuenesse of sinnes should be preached in his
name among all nations. And therefore the holy
Apostle doth in the Acts speake after this manner:
I haue witnessed both to the Jewes and to the
Gentiles, the repentance towards God. and faith
towards our Lord Iesus Christ. Did not John
Baptist, Zacharius sonne, beginne hys ministerie
with the doctrine of repentaunce, saying, Repent,
for the kingdome of God is at hand? The like doc-
trine

The doc-
trine of re-
pentance
is most
necessary

Luke 14,

Acts, 20,

Math, 3,

Math 4.

The first part of the Sermon
trine did our Saviour Jesus Christ preach hym
selfe, and commaunded his apostles to preach the
same.

I might here alleadge very many places out of
the prophets, in the whych thys most wholesome
doctrine of repentaunce is verye earnestly byged,
as most nedefull for all degrees and orders of
men, but one shall be sufficient at thys present
tyme.

Ioel. 2

A perpe-
tuall rule
which all
must fol-
low,

These are the wordes of Joel the prophet. There-
fore also now the Lorde sayeth, Returne vnto mee
with all your hearte, with fasting, weeping, and
mourning, rent your hearts and not your clothes,
and turne vnto the Lorde your God, for hee is gra-
tious and merciful, and slow to anger, and of great
compassion, & ready to pardon wickednesse. Where-
by it is giuen vs to vnderstande, that we haue here
a perpetuall rule appointed vnto vs, which ought to
bee obserued and kept at all times, and that there
is none other way whereby the wrath of God may
be pacified, and his anger asswaged, that the fierce-
nesse of his fury, and the plagues or destruction,
which by his righteous iudgment he had determi-
ned to bring vpon vs, may depart, bee remoued and
taken away. Where he saith, But now therefore,
saith the Lord, returne vnto me: It is not without
great importance, that the prophet speaketh so, for
he had afore set forth at large vnto them, the horri-
ble vengeance of G O D, which no man was
able to abide, and therefore hee doeth moue them
vnto repentaunce, to obtaine mercy, as if hee
shoulde saye, I will not haue these thinges to
be

of repentance.

be so taken, as though there were no hope of grace
 leste. For although yee doe by your sinnes deserue
 to be vtterly destroyed, and GOD by hys righ-
 teous iudgementes hath determined to bring no
 small destruction vpon you, yet now we that yee are
 in a manner on the very edge of the sword, if yee
 will speedily retorne vnto him, hee will most gent-
 ly and most mercifully receiue you into fauour a-
 gaine. Whereby we are admonished that repen-
 tance is neuer to late, so that it be true and earnest.
 For sith that GOD in the Scriptures wyll be called
 our father, doubtlesse hee doeth followe the nature
 and property of gentle and mercifull fathers, which
 seeke nothing so much, as the returning againe,
 and amendment of their children, as Christ doth a-
 boundantly teach in the parable of the prodigal son.
 Doth not the Lord him selfe say by the prophet, Luke 15,
Ezech. 18
 I wil not the death of the wicked, but that hee turne Esay 1,
 from his wicked ways & liue? And in another place
 If we confesse our sinne, GOD is faithfull and righte- 1. Iohn. 2.
 ous to forgiue vs our sinnes, and to make vs cleane
 from all wickednes. Which most comfortable pro-
 mises are confirmed by many examples of the scrip-
 tures. When the Jewes dyd willingly receiue
 and embrace the wholesome counsell of the prophet Esay. 37,
 Esay, GOD by and by did reach his helping hand
 vnto them, and by hys angell, did in one nyght
 sleie the most worthy and valiant souldiours in Sen-
 nacheribs campe. Wherunto may king Manasses
 be added, who after al manner of damnable wicked- 1. Pet. 33
 nes, returned vnto the Lord, & therefore was heard
 of him, and restored againe into his kyngdome.

The first part of the Sermon

Luk 7. 16

The same grace and fauour dyd the sinnefull wo-
 man Magdalen, Zacheus, the poore theefe, & ma-
 ny other feele . All which thinges ought to serue
 for our comfort against the temptations of our con-
 sciences, whereby the diuell goeth about to shake,
 or rather to ouerthrow our faith . For euery one of
 vs ought to apply the same vnto himselfe, and say,
 Yet now returne vnto the Lorde : neyther let the
 remembrance of thy former life discourage thee, yea
 the more wicked that it hath bene, the more feruent
 and earnest let thy repentance or returning be, and
 forth with thou shalt feele the eares of the Lorde
 wide open vnto thy prayers. But let vs more nar-
 rowly looke vpon the commandement of the Lord
 touching this matter. Turne vnto mee (saith he by
 his prophet Joel) with all your hearts, with fast-
 ing, weeping, and mourning . Rent your heartes
 and not your garmentes, &c. In which wordes, he
 comprehendeth all manner of thinges that can be
 spoken of repentance, which is a returning agayne
 of the whole man vnto God, from whome wee bee
 fallen away by sinne. But that the whole discourse
 therof may the better be borne away, we shall first
 consider in order foure principall pointes, that is,
 from what we must returne, to whome wee must
 returne, by whome wee maye bee able to con-
 uert, and the manner howe for to turne vnto
 GOD . First, from whence, or from what
 thynges, wee must returne . Truly wee must
 returne from those thinges, whereby wee haue
 bin with drawen, pluckt, and led away from God.
 And these generally are our sins, which as the holy
 Prophet

From
 whence
 we must
 returne.

of repentance.

Prophet Esay doth testifie, do seperate God and vs Esay 49.
 and hide his face, that he will not heare vs. But
 vnder the name of sin, not onely those grosse words
 and deedes, whiche by the common iudgement of
 men, are counted to be filthy and vnlawfull, and so
 consequently abhominable sinnes: but also the fil-
 thy lustes and inward concupiscences of the fleshe,
 which (as Saint Paul testifieth) doe resist the will Gala, 5.
 and spirite of God and therefore ought earnestly to
 be bridled and kept vnder. Wee must repent of the
 false and erronious opinions that wee haue had of
 God, and the wicked superstition that doth breed of
 the same, the vnlawfull worshiping and seruice of
 God, and other like. All these thinges must they for-
 sake, that will truely turne vnto the Lorde and re-
 pent aright. For sith that for such thinges the wrath Ephesi. 5.
 of God commeth vpon the children of disobedience,
 no end of punishment ought to be looked for, as long
 as we continue in such thinges. Therefore they bee
 here condemned, which will seeme to be repentant
 sinners, and yet will not forsake their Idolatry and
 superstition. Secondly, wee must see vnto whome
 we ought to returne. Reuertimini vsque ad me, saith
 the Lord: that is, Returne as farre as vnto me. We Vnto
 must then returne vnto the Lord, yea wee must re- whome
 turne vnto him alone: For hee alone is the trueth we ought
 and the fountaine of all goodnesse: But we must la- to returne.
 bour that we do returne as farre as vnto him, and
 that we doe neuer cease nor rest till we haue appre-
 hended and taken holde vpon him. But this must
 be done by faith. For sith that God is a spirite, hee
 can by no other meane bee apprehended and taken
 holde

The first part of the sermon

By who
we must
returne
vnto god.

Math, 3.

Iohn 14,

Iohn, 1,

1 Pet, 1,

Actes, 5,

Luke, 24,

holde vppon. ~~no~~ herefore, first they doe greatly erre, which donot turne vnto God, but vnto the creatures, or vnto the inuentions of men, or vnto theyr owne merites. Secondly, they that doe begin to return vnto the Lord, and do faint in the mid way, asore they come to the marke that is apointed vnto them. Thirdly, because wee haue of our selues nothing to present vs to God, and doe no lesse flee from him, after our fall, then our firste parent Adam dyd, which when he had sinned, did seeke to hide himselfe from the sight of God, wee haue neede of a mediator for to bring and reconcile vs vnto him, who for our sinnes is angry with vs. The same is Iesus Christ, who being true and naturall God, equal and of one substance with the father, did at the time appointed take vppon him our frayle nature, in the blessed Virgins wombe, and that of her vndefiled substance, that so hee might be a mediator between GOD and vs, and pacifye his wrath. Of him doeth the father himselfe speake from heauen saying: This is my welbeloued Sonne, in whome I am well pleased. And he himselfe in hys Gospell doeth crye out and say, I am the way, the trueth, and the life, no man commeth vnto the father but by mee. For hee alone dyd with the Sacrifice of his bodie and bloud, make satisfaction vnto the iustice of GOD for our sinnes. The Apostles doe testifie, that hee was exalted, for to giue repentance and remission of sinnes vnto Israell. Both which thinges hee himselfe did commaund to be preached in his name. Therefore they are greatly deceiued that Preache repentance without Christe,
and

of repentance.

and teache the simple and ignorant that it consisteth onely in the workes of men. They may indeed speake many thinges of good workes, and of amendement of life and manners: But without Christ they be all vayne and vnprofitable. They that thinke that they haue don much of themselves towards repentance, are so much more the farther from God, because that they doe seeke those thinges in their owne workes and merits, which ought onely to bee sought in our Sauour Iesus Christe, and in the merites of his death, passion, and bloodshedding. Fourthly, this holy Prophet Joel doeth liuely expresse the manner of this our returning or repentaunce, comprehending all the inwarde and outwarde thinges that maye bee here obserued. *The manner of our returning*
 First he will haue vs to returne vnto GOD with our whole heart, whereby hee doth remoue and put away all hipocrisie, least the same might iustlie be sayd vnto vs: This people draweth nære vnto mee with their mouth, and worshippe me with their lippes, but their heart is farre off from mee. *Esay. 29, Math, 23*
 Secondly, hee requireth a sincere and pure loue of godlynesse and of the true worshipping and seruice of GOD, that is to say, that forsaking all manner of thinges that are repugnaunt and contrary vnto Gods will, wee doe giue our hearts vnto him, and all the whole strength of our bodyes and soules, according to that which is written in the Lawe: Thou shalt loue the Lord thy GOD with all thy hearte, with all thy soule, and with all thy strength. Here therfore nothing is left vnto vs, that wee may giue vnto the worlde, and vnto the lustes of
Deut, 6,
 of

Halting
on both
sides.

The first part of the Sermon

of the fleshe. For sith that the heart is the fountaine of all our woorkes, as many as doe with their whole heart turne vnto the Lord, doe liue vnto him onely. Neither doe they yet repent truly, that halting on both sides, doe other whiles obey God, but by and by doe thinke, that laying him aside, it is lawfull for them to serue the world and the fleshe. And because that we are letted by the naturall corruption of our owne fleshe, and the wicked affections of the same, he doth bid vs also to return with fasting: not thereby vnderstanding a superstitious abstinence and choosing of meates, but a true discipline or taming of the flesh, wherby the nourishments of filthy lusts, and of stubborne contumacye and pride, maye bee withdrawen and pluckt away from it. Whereunto hee doeth adde weeping and mourning, which doe contain an outward profession of repentance, which is very needfull and necessary, that so we may partly set forth the righteousnesse of God, when by such meanes wee doe testifie that wee deserued punishments at his hands, and partly stop the offence that was openly giuen vnto the weake.

Psalm 25

This did Dauid see, who beeing not content to haue beweyte and bewailed his sinnes priuately, woulde publikely in his Psalmes declare and sette forth the righteousnesse of God, in punishing sinne, and also stay them that might haue abused his example to sinne the more boldly. Therefore they are farthest from true repentaunce, that will not confesse and acknowledge their sinnes, nor yet bewaile them, but rather do most vngodly glorie and reioice in them. Nowe least any man should thinke that re-
pentance

of repentance.

penitence doeth consist in outward weeping and mourning onely, he doeth rehearse that wherein the chiefe of the whole matter doth lie, when hee sayth: Rent your heartes, and not your garments, & turne vnto the Lord your God. For the people of the East parte of the worlde were wont to rent their garments, if any thing had happened vnto them that seemed intollerable. This thing did hypocrites sometime counterfaite and follow, as though the whole repentance did stand in such outward gesture. Hee teacheth then, that another manner of thing is required, that is, that they must bee contrite in their hartes, that they must vtterly detest and abhor sins, and being at defiance with them, returne vnto the Lord their God, from whence they went away before. For God hath no pleasure in the outward ceremony, but requireth a contrite and humble hart, which he will neuer dispise, as Dauid doth testifie. There is therefore none other vse to these outward ceremonies, but as farre forth as we are stirred by them, and doe serue to the glorie of God, and to the edifying of other.

Psalm 52

Hypocrites do counterfeit a manner of things.

psalm, 52

Now doth he adde vnto this doctrine or exhortation, certaine godly reason, which hee doth ground vpon the nature and propertie of God, and where by he doth teach, that true repentance can neuer be vnprofitable or vnfruitful. For as in al other things mens heartes do quaille and fainte, if they once perceiue that they trauell in vaine: Euen so most specially in this matter, must wee take heed and beware that wee suffer not our selues to bee perswaded that all that we doe is but labour lost. For ther

How repentance is not vnprofitable

of

The first part of the sermon

of either sodaine desperation doeth arise, or a licentious boldnesse to sinne, which at length bringeth vnto desperation. Least any such thing then should happen vnto them, he doth certify them of the grace and goodnesse of God, who is alwaies most readie to receiue them into fauour againe, that turne speedilie vnto him. Which thing he doeth prooue wyth the same titles wherewith God doeth describe and set forth himselfe vnto Moses, speaking on this manner: For he is gracious and merciful, slow to anger, of great kindenesse, and repenteth him of the euil, that is, such a one as is sorry for your afflictions. First he calleth him gentle and gracious, as he who of his owne nature is more prompt and ready to do good then to punish. Whereunto this saying of Esaias the prophet seemeth to pertain, where he saith: Let the wicked forsake his way, and the vnrighteous his owne imaginations, and returne vnto the Lord and he will haue pitie on him, and to our God, for hee is very ready to forgiue. Secondly, hee doth attribute vnto him mercy, or rather (according to the Hebrew word) the bowels of mercies: wherepsal, 103, by he signified the natural affections of parents towards their Children. Which thing Dauid doeth set forth goodly, saying: As a Father hath compassion on his Children, so hath the Lord compassion on them that feare him, for he knoweth wherof we be made, hee remembreth that we are but dust. Thirdly, hee sayeth, that hee is slow to anger, that is to say, long suffering, and which is not lightly prouoked to wrath. Fourthly, that hee is of much kindenesse, for hee is that bottomelesse well of all good.

of repentance.

goodnes, who reioyareth to do good vnto vs. Therefore did hee create and make men, that hee might haue whom he should do good vnto, and make partakers of his heauenly riches. Fifthly, hee repenteth of the euill, that is to saye, hee dooth call backe again, and reuoke the punishment which had threatened, when hee seeth men repent, turne, and amend. Whereupon we doe not without a iust cause detest and abhorre the damnable opinion of them which doe most wickedlye goe about to perswade the simple and ignorant people, that if we chaunce after wee be once come to God, and grafted in his Sonne Iesus Christ, to fall into some horrible sin, repentaunce shalbe vnprofitable vnto vs, there is no more hope of reconciliation, or to be receiued againe into the fauour and mercy of God. And that they may giue coulour vnto their pestilent and pernicious errour, they doe commonlye bring in the sixth and tenth Chapters of the Epistle to the Hebrews, and the second chapter of the second Epistle of Peter, not considering that in those places the holy Apostles doe not speake of the daylye falles, that we (as long as wee carrie about this body of sin) are subiect vnto: But of the finall falling awaye from Christ and his Gospell, which is a sin against the holye Ghoste, that shall neuer bee forgiven, because that they doe vtterlye forsake the known truth, doe hate **CHRIST** and his worde, they doe crucifie and mocke him (but vnto their vtter destruction) and therefore fall into desperation, and can not repent. And that this is the true meaning of the holye spirit of God, it appeareth by

Against
the Noua
tions.

Math. 12,
Mark, 3,
The sin a
gainst
the holy
ghost

The first part of the sermon

by many other places of the scriptures, which promiſeth vnto all true repentant ſinners, and to them that with their whole heart do turn vnto the Lord their God, free pardon and remiſſion of their ſinnes.

Iereml. 4. For the probation hereof, wee reade this: O Iſraell (ſaith the holy Prophet Ieremie) if thou return, re-

Eſay. 59. turne vnto me, ſaith the Lord, and if thou put away thine abomination out of my ſight, then ſhalt thou be mowed. Again, theſe are Eſaias words: Let the wicked forſake his owne waies, and the vnrighteous his own imaginations, and turn againe vnto the Lord, and he will haue mercy vpon him, and to our God, for he is readie to forgive. And in the Prophet

Oſee. 6. Oſee, the godly doe exhorſte one an other after this manner. Come and let vs turne againe vnto the Lord, for he hath ſmitten vs, and hee will heale vs, he hath wounded vs, and he will binde vs by againe. It is moſt euident and plaine, that theſe thinges ought to bee vnderſtoode of them that were with the Lorde afore, and by their ſinnes and wickedneſſe were gone away from him.

Note

For wee doe not turne againe vnto him with whome wee were neuer before, but wee come vnto him. Now, vnto all them that will returne vnfaignedly vnto the Lord their God, the fauour and mercy of God vnto forgiuenesse of ſinnes, is liberally offered. Whereby it followeth neceſſarily, that although we doe, after we be once come to God and graſſed in his ſonne Ieſus Chriſt, fall into great ſins (for there is no righteous man vpon the earth that ſinneth not, and if we ſay we haue no ſin, wee deceiue our ſelues, and the truth is not in vs) yet

Eccleſe. 7
1. Iohn. 1.

of repentance.

if wee rise againe by repentaunce, and wyth a full purpose of amendement of life doe flie vnto the mercy of God, taking sure holde therupon, through sayth in his sonne Iesu Christ, there is an infallible hope of pardon and remission of the same, and that wee shall bee receiued againe into the fauour of our heavenly Father. It is written of Dauid: I haue found a man according to my own heart, or I haue found Dauid the Son of Jesse, a man according to mine owne heart, who will doe all thinges that I will. This is a godly commendation of Dauid. It is also most certaine, that he did steadfastly beleue the promise that was made him touching the Messias, who should come of him touching the flesh, and that by the same faith he was iustified, and grafted in our Sauour Iesu **CHRIST** to come, and yet afterwarde hee fell horribly, committing most detestable adultery and damnable murther, and yet as soone as hee cryed Peccauit, I haue sinned, vnto the **LORD**, his sinne beinge forgiven, hee was receiued into fauour againe. Nowe will wee come vnto Peter, of whome no man can doubt but that he was grafted in our Sauour Iesus Christ, long afore his deniall. Which thing may easily bee proued by the aunswere which hee dyd in hys name, and in the name of his fellow Apostles, make vnto our Sauour Iesu **CHRIST**, when hee sayde vnto them. Will yee also goe away? Master (sayeth hee) to whome shall wee goe? Thou haste the wordes of eternall life, and wee beleue and knowe that thou art that **CHRIST** the Sonne of the liuing **GOD**. Whereunto may

Acts. 13.

2. Sam. 7

2. Sam. 11

2. Sam. 12

Iohn. 6.

k k

be

The first part of the Sermon

be added the like confession of Peter, where Christ doeth giue this most infallible testimonie: Thou art blessed Simon the sonne of Jonas, for neither flesh nor blood hath reueiled this vnto thee, But my father which is in heauen. These wordes are sufficient to prooue that Peter was already iustified, thorow this his liuely faith in the onely begotten sonne of God, whereof hee made so notable and so solemne a confession. But did not hee afterwarde most cowardly deny his maister, although hee had heard of him, Whosoever denieth me before men, I will denie him before my father? Neuerthelesse, as soone as with weeping eyes, and with a sobbing heart he dyd acknowledge his offences, and with an earnest repentaunce dyd flee vnto the mercy of God taking sure holde thereupon, through faith in him whome he had so shamefully denyed, his sin was forgiven him, and for a certificate and assurance thereof, the roome of his Apostleship was not denied vnto him. But now we marke what doth follow. After the same holy Apostle had on whitsundaye with the rest of his Disciples receiued the gift of the holy Ghost most abundantly, hee committed no small offence in Antiochia, by bringing the consciences of the faythfull into doubt by his example, so that Paule was faine to rebuke him to his face, because that hee walked not by right, or went not the right way in the Gospell. Shall wee now say, that after this grieuous offence, hee was vtterly excluded and shutte out from the grace and mercy of God, and that this his trespasse, wherby he was a stumbling block vnto many, was unpardonable?

Math, 26

Math, 10

Actes, 2,

Gala, 2,

of repentance.

donable? **G O D** defend we should say so. But as these examples are not brought in, to the ende that we should thereby take a boldnesse to sinne, presuming on the mercy and goodnesse of **G O D**, but to the ende that if through the frailties or our owne flesh, and the temptation of the Deuill, wee fall into like sinnes, we should in no wise dispaire of the mercy and goodnesse of **G O D**: Euen so must wee beware and take heed, that we do in no wise think in our heartes, imagine or beleue that wee are able to repent aright, or to turne effectually vnto the **Lorde** by our owne might and strength. For this must be verified in all men: Without me ye can do nothing. Againe, Of our selues wee are not able as much as to think a good thought. And in another place. It is **G O D** that worketh in vs both y^e wil and the deede. For this cause though **Jeremie** had sayd before, If thou returne **O Israel**, returne vnto me, saith the lord. Yet afterwards he saith, Turne thou me, **O Lord**, and I shall be turned, for thou art the **Lord my God**. And therefore that holy writer & ancient father **Ambrose** doth plainly affirme, that the turning of the heart vnto **G O D**, is of **G O D**, as the **Lorde** himselfe doth testifie by his **Prophet** saying, And I will giue thee an heart to knowe me, that I am the **Lorde**, and they shall bee my people, and I will be their **G O D**, for they shall returne vnto me with their whole heart, These thinges being considered, let vs earnestly pray vnto the liuing **G O D** our heavenly Father, that hee will bouchsafe by his holy spirit, to worke a true and vnfained repentaunce in vs, that after the painefull labors

What we
must be-
ware of.

Iohn 15.
2, **Cor**, 3,

Philip. 2.
Hierc, 6,

Ambrose
vocat. gen.
li, 1, cap, 6,

The second part of the Sermon
and trauels of this life we may liue eternally with
his sonne Iesus Christ, to whome be all prayse and
glory for euer and euer, Amen.

The second part of the Homily
of repentance.



Hitherto haue you heard (welbeloued)
howe needefull and necessary the doc-
trine of repentaunce is, and how ear-
nestly it is throughout all the Scrip-
tures of **G D D** vrged and sette forth
both by the auncient prophets, by our Sauour Je-
sus Christ and his apostles, & that for as much as it
is the conuersion or turning again of the whol man
vnto **G D**, from whome wee goe away by sinne:
These foure pointes ought to bee obserued, that is,
from whence or from what thinges wee muste re-
turn, vnto whom this our returning must be made,
by whose meanes it ought to bee done, that it may
be effectually, & last of all, after what sort we ought
to behaue our selues in the same, that it may be pro-
fitable vnto vs, and attaine vnto the thing that we
doe seeke by it. Wee haue also learned, that as the
opynion of them that denie the benefite of repen-
taunce, vnto those that after they be come to **G D**
and grafted in our Sauour **Iesu C H R I S T**,
do through the frailnes of their flesh, and the temp-
tation of the Deuill, fall into some grievous and
detestable Sinne, is most pestilent and pernicious.
So

of repentance.

So we must beware, that we do in no wise thinke that we are able of our own selues, and of our own strength, to returne vnto the Lord our God, from whome we are gone away by our wickednesse and sinne. Nowe it shall be declared vnto you, what bee the true parts of repentance, and what things ought to moue vs to repent, and to returne to the Lord our GOD with all speede. Repentaunce (as it is said before) is a true returning vnto God, whereby men forsaking utterly their idolatry and wickednesse, Doe with a liuely fayth embrace loue, and worshippe the true living GOD onely, and giue themselves to all manner of good works, which by Gods worde they knowe to bee acceptable vnto him. Now there be foure parts of repentance, which beeing sette togeather, may bee likened to an easie and short ladder, wherby wee may climbe from the bottomelesse pitte of perdition, that wee cast our selues into by our daily offences and grievous sinnes, vnto the castle of Towre of eternall and endlesse Saluation. The firste, is the contrition of the heart. For wee must be earnestly sorrie for our sinnes, and vnfainedly lament and bewaile that we haue by them so grievously offended our most bounteous and mercifull God, who so tenderly loued vs, that hee gaue his onely begotten son to die a most bitter death, and to shed his dear heart bloude for our redemption and deliuerance. And verily this inward sorow and grieve being conceiued in the heart for the heinousnesse of sinne, if it bee earnest and vnfained, is as a sacrifice to God, as the holy prophet Dauid doeth testifie, saying. A

There be
four parts
of repen-
tance.

The second part of the Sermon

Psalm, 51

2 Sam, 12

Acts, 4

2

sacrifice to God is a troubled spirite, a contrite and broken heart, O Lord thou wilt not despise. But that this may take place in vs, we must be diligent to reade and heare the Scriptures and the word of God, which most liuely doeth paynt out before your eies our naturall vncleannesse, and the enormitie of our sinfull life. For brileffe wee haue a thorough feeling of our finnes, howe can it bee that we should earnestly be sorry for them? Also Dauid did heare the worde of the Lord by the mouth of the Prophet Nathan, what heauines I pray you was in him for the adultery and the murder that he had committed? So that it might be sayd right well, that he slept in his owne sinne. We read in the acts of the Apostles, that when the people had heard the Sermon of Peter, they were compunct & pricked in their heartes. Which thing woulde neuer haue bene, if they had not heard that wholesome sermon of Peter. They therefore that haue no minde at all neyther to read, nor yet to heare Gods word, there is but small hope of them that they will as much as once set their fete, or take holde vpon the first staff or step of this ladder: but rather will sincke deeper and deeper into the bottomlesse pit of perdition. For if at any time through the remorse of their conscience, which accuseth them, they feele any inwarde griefe, for rooe or heauinesse for their finnes, for as much as they want the salue and comfort of Gods woorde, whiche they do despise, it will bee vnto them rather a meane to bring them to bitter desperation than otherwise. The second is, an vnfeygned confession and acknowledging of our sinnes

of repentance, *in confession*

sinnes vnto **G O D**, whome by them we haue
 so grievously offended, that if hee shoulde deale
 with vs according to his iustice, we doe deserue
 a thousand helles, if there coulde bee so many. Yet
 if wee will with a sorrowfull and contrite heart
 make an vnfeined confession of them vnto **G O D**,
 hee will freely and franckly forgive them, and so *Ezech. 18*
 put all ouer wickednesse out of remembrance be-
 fore the sight of his Maiestie, that they shall no
 more bee thought vpon. Hereunto doth pertaine
 the golden saying of the holy prophet David, wher
 hee saith on this manner: *Psalms. 51*
 Then I acknowledged
 my sinnes vnto thee, neither did I hide mine in-
 quitie: I sayd, I will confesse against me my selfe
 my wickednesse vnto the **L O R D**, and thou forga-
 uest the vngodlinesse of my sinne. These are also
 the words of John the Euangelist: *1. Iohn. 1.*
 If we confesse
 our sinnes, **G O D** is faithfull and righteous, to
 forgive vs our sinnes, and to make vs cleane from
 all our wickednesse. Which ought to bee vnder-
 stood of the confession that is made vnto **G O D**.
 For these are *In Epi. ad*
 S. Augustines words: that confession *Julian cō-*
 which is made vnto God, is required by gods law, *missionem, 30*
 wherof John the Apostle speaketh, saying: If wee
 confesse our sinnes, God is faithfull and righteous
 to forgive vs our sins, & to make vs cleane from all
 our wickednesse: For without this confession, sin is
 not forgiven. This is then the chiefest & most prin-
 cipal confession that in the scriptures & word of god
 we are bidde to make, & without the which we shal
 neuer obtaine pardon & forgiveness of our sins. In-
 deed, besides this there is another kind of confession
 which

The second part of the Sermon

which is needfull and necessary.

And of the same doth Saint James speake after this manner, saying: Acknowledge your faults one to another, and praye one for another, that ye may be saued. Als if he should saye: Open that which grieueth you, that a remedie may be found. And this is commanded both of him that complaineth, and for him that heareth, that the one should shew his griefe to the other. The true meaning of it is, that the faithfull ought to acknowledge their offences, wherby some hatred, rancour, ground, or malice, hauing risen or growen among them one to another, that a brotherly reconciliation may be hadde, without the which nothing that we do can be acceptable vnto GOD, as our Sauour Jesus Christ doeth witnesse himself, saying. When thou offerest thine offering at the altare, if thou rememberest that thy brother hath aught against the, leave there thine offering, and goe and be reconciled, and when thou art reconciled, come & offer thy offering. It may be also thus taken, that we ought to confesse our weaknes and infirmities one to another, to the end that knowing each others frailenes, we may the more earnestly pray together vnto Almighty God our heauenly father, that he will vouchsafe to pardon vs our infirmities, for his son Jesus Christes sake, and not to impute them vnto vs, when he shall reder to every man according to his works. And whereas the aduersaries goe about to wrest this place for to maintaine their articulat confessio withall, they are greatly deceiued themselves, and do shamefully deceyue others: For if this text ought to

Math, 5,

of repentance.

to be vnderstande of auricular confession : then the priests are so much bound to confesse themselves to the lay people, as the lay people are bound to confesse themselves to them . And if to pray, is to absolve: then the laytie by this place hath as great authority to absolve the priests, as the priests haue to absolve the laytie. This did Ioannes Scotus, otherwise called Duns, wel perceiue, who bpō this place writeth on this maner. Neither doth it seeme vnto me, that Iames did giue this commandemēt, or that he did set it forth as being receiued of Christ . For firste and formost, whence had hee authoritie to bind the whole Church, sith that he was onely bishop of the church of Ierusalem: except thou wilt say, that the same Church was at the beginning the heade Church, and consequently that hee was the heade Bishop, which thing the Sea of Rome will neuer grant. The vnderstanding of it then, is as in these wordes: Confes your sins one to an other . A perswasion to humilitie , whereby hee wylleth vs to confesse our selues generally vnto our neighbours, that we are sinners according to this saying: if we say wee haue no sinne, wee deceiue our selues, and the truth is not in vs. And where that wee doe alleage this saying of our sauiour Iesus Christ vnto the leper , to prooue auricular confession to stande on Gods worde , goe thy way and shewe thy selfe vnto the priest: Doe they not see that the leper was cleansed from his leprousie , afore hee was by Christ sent vnto the priest for to shewe himselfe vnto him: By the same reason we must be cleansed from our spirituall leprosie, I meane, our sinnes must

Answer
to the ad-
uersaries
which
maintain
auricular
cōfession

Iohannes
Scotus lib,
4, seniens.
distinct 17
quest, 1,

Math, 8,

be

The second part of the sermon

Ambros.

Nectarius
Scromenus
eccles. hist
16 lib. 7, ca
16, lib. 10,
confessio-
sap. 3,

be forgiven us before that we come to confession.
What neede we then to tel forth our sinnes into the
care of the priest, sith that they bee already taken a-
way? Therefore holy Ambrose in his second sermon
vpon the hundred and nineteenth Psalme doth say
full well, Go shew thy selfe vnto the priest. Who is
the true priest, but hee which is the priest for euer,
after the order of Melchizedech? Wheroby this ho-
ly father doth vnderstand, that both the priesthood
and the lawe being changed, we ought to acknow-
ledge none other priest for deliuerance from our sins,
but our sauiour Iesus Christ, who being our soue-
raigne Bishop, doth with the sacrifice of his bodie
and bloud, offered once for euer vpon the altier of
the crosse, most effectually cleanse the spirituall lea-
prosie, and wash away the sinnes of all those that
with true confession of the same doe flee vnto him.
It is most euident and plaine, that this auricular
confession hath not his warrant of Gods word, els
it had not bin lawfull for Nectarius Bishop of Con-
stantinople, vpon a iust occasiō to haue put it down.
For when any thing ordeined of GOD, is by the
lewdnesse of men abused, the abuse ought to be ta-
ken away, and the thing it selfe suffred to remaine.
Moreouer, these are Saint Augustines wordes,
what haue I to doe wyth men, that they shoulde
heare my confession; as though they were able to
heale al my discaises? A curious sort of men to know
an other mans life; and slouthfully to correcte and
amend their owne. Why do they seeke to heare of
me what I am, which will not heare of thee what
they are? And why can they tel when they heare by
me

of repentance.

me of my selfe, whether I tell the truth or not, sith that no mortall man knoweth what is in man, but the spirite of man which is in him: Augustin would not haue wozitten thus, if auricular confession had bin vsed in his time. Being therefore not led wryth the conscience thereof, let vs with feare and trembling, and with a true contrite heart, vse that kinde of confession that God doth command in his word, and then doubtles, as he is faithfull and righteous, he wil forgieue vs our sins, and make vs cleane from all wickednesse. I do not say, but that if any doe finde themselves troubled in conscience, they may repayre to their learned curate, or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receiue at their hand the comfortable salue of Gods worde, but it is against the true Christian libertie, that any man shoulde be bounde to the numbering of his sinnes, as it hath bene vsed heretofore in the time of blindnes and ignorance.

The third part of repentaunce, is fayth, where-
 by we doo apprehende and take holde vpon the pro-
 mises of GOD, touching the free pardon and for-
 giuenesse of our sinnes. Which promises are sealed
 by vnto vs, wryth the death and bloudshedding of
 his sonne Iesu Christe. For what shoulde auayle
 and profite vs to be sorie for our sinnes, to lament
 and bewayle that wee haue offended our moste
 bounteous and mercyfull father, or to confesse and
 acknowledge our offences and trespases, though
 it bee done neuer so earnestly, vnlesse wee do stead-
 fastly beleue, and be fully perswaded, that God for
 his

The second part of the sermon

There-
penance
of the
schole mē

Judas and
his repen-
tance

Math.: 7

Peter and
his repen-
tance.

De penitē-
tia distin, 1
cap, Petr,

his sonne Iesu Christes sake, will forgiue vs all our
sins, and put them out of remembrance, and from
his sight? Therefore they that teach repentaunce
wpythout a liuely faith in our sauour Iesus Christ,
do teach none other but Judas repentance, as al the
schoule men doe, which doe onely allowe these thre
parts of repentance, the contrition of the heart, the
confession of the mouth, and the satisfaction of the
worke. But all these things we find in Judas repen-
tance: which in outward appearance did farre ex-
ceede and passe the repentance of Peter. For firste
and foremost we read in the gospel, that Judas was
so sorrowfull and heauy, yea that he was fylled
with such anguish and vexation of minde, for that
which he had done, that hee coulde not abide to liue
any longer. Did not he also afore hee hanged hym-
selfe make an open confession of his fault, when hee
said, I haue sinned, betraying innocent blood? And
verely this was a very bold cōfession, which might
haue brought him to great trouble. For by it he did
lay to the high priests and elders charge, the shed-
ding of innocent blood, and that they were most ab-
hominable murderers. He did also make a certaine
kinde of satisfaction, when he did cast their money
vnto them agayne. No such thing doe we reade of
Peter, although he had committed a very heynous
sinne, and most greuous offence, in denying of
his maister. Wee finde that he went out and wept
bitterly, whereof Ambrose speaketh on this man-
ner: Peter was sorow and wept, because hee erred as
a man. I doe not finde what hee sayde, I knowe
that he wept. I read of his teares, but not of his sa-
tisfaction.

of repentance.

rissfaction. But howe chaunce that the one was re-
 ceived into fauour againe with God, and the other
 cast away, but because that the one dyd by a liuely
 faith in him whom he had denied, take holde vpon
 the mercy of **GOD**, and the other wanted faith,
 whereby he did dispaire of the goodnesse and mercy
 of **GOD**? It is enident and plaine then, that al-
 though wee bee neuer so earnestly sorry for our sins,
 acknowledg and confes them: yet all these thinges,
 shal be but meanes to bring vs to vtter desperation
 except we do stedfastly beleue, that God our hea-
 uenly father will for his son Iesu Christes sake, par-
 don and forgiue vs our offences and trespasses, and
 vtterly put them out of remembraunce in his sight.
 Therefore, as we sayd before, they that teach repen-
 tance without Christ, and a liuely faith in the mer-
 cy of God, do only teach Cains or Judas repētance.
 The fourth is, an amendment of life, or a new life,
 inbringing forth fruites worthy of repentance. For
 they that doe truely repent, must be cleane altered
 and chaunged, they must become new creatures,
 they muste bee no more the same that they were be-
 fore. And therefore thus said John baptist vnto the
 Pharases and Sadduces that came vnto his bap-
 tisme: O generation of vipers, who hath fore war-
 ned you to flee from the anger to come? bring forth
 therfore fruites worthy of repentance. Whereby we
 do learne, that if we will haue the wrath of God to
 be pacified, we must in no wise dissemble, but turne
 to him againe with a true and sound repentaunce,
 whiche maye bee known and declared by good
 fruits, as by most sure and infallible signes thereof.

They

Math. 3.

The second part of the Sermon

They that doe from the bottome of theyr hearts acknowledge their sinnes, and are vntainedly sorie for their offences, will cast off all hypocrisie, and put on true humilitie and lowlinesse of heart. They will not onely receiue the physitian of the soule, but also with a most feruent desire long for him. They will not onely abstaine from the sins of their former life, and from all other filthy vices, but also flie, eschue, and abhorre all the occasions of them. And as they did before giue themselves to vncleannesse of life, so will they from hence forwarde with all diligence, giue themselves to innocencie, purenesse of life, and true godlines. Wee haue the Ninuites for an example, which at the preaching of Jonas did not onely proclaime a generall fast, and that they shoulde euery one put on sacke-cloth: but they all did turne from their euill wayes, and from the wickednesse that was in their handes. But about all other, the history of Zacheus is most notable: for being come vnto our Saviour Iesu Christ, he did say, Beholde Lorde, the halfe of my goodes I giue to the poore, and if I haue defrauded any man, or taken aught away by extortion or fraude, I doe restore him foure folde. Here wee see that after his repentaunce, hee was no more the man that hee was before, but was cleane changed and altered. It was so farre off, that he woulde continue and bide still in his vnsatiabable couetousnes, or take aught away fraudulently from any man, that rather he was most willing & ready to giue away his owne, and to make satisfaction vnto all them that hee hadde done iniury and wrong vnto. Here may wee ryght well adde the

Jonas, 3

Luke, 19.

of repentance.

the sinfull woman, which when she came to our sa-
uour Iesus Christ, dyd potoze downe such abun-
dauce of teares out of those wanton eies of hers,
wherewith she had allured many vnto folly, that
she did with them wash his feet, wiping them with
the haire of her head, which shee was wont most
gloriously to set out, making of them a net of the di-
uell. Hereby wee do learne what is the satisfaction
that GOD doth require of vs, which is, that wee
cease from euill, and do good, and if wee haue done
any man wrong, to indeuor our selues to make him
true amends to the vttermost of our power, follow-
ing in this the example of Zacheus, and of this sin-
full woman, and also that goodly lesson that Iohn
Baptist Zacharies son did giue vnto the that came
to aske counsell of him. This was commonly the pe-
nance that Christ inioined sinners: go thy way, and
sin no more. Which penance wee shall neuer be able
to fulfil, without the speciall grace of him that doth
say, without me ye can do nothing. It is therefore
our parts, if at least we be desirous of the health and
saluation of our owne selues, most earnestly to pray
vnto our heavenly father, to assist vs with his holy
spirite, that wee may be able to hearken vnto the
voyce of the true shepheard, and with due obedy-
ence to followe the same. Let vs hearken to the
voyce of almightie God, when hee calleth vs to re-
pentance, let vs not harden our heartes, as suche
infidles do, who abuse the time giuen them of God
to repent, and turne it to continue their pride and
contempt against God and man, which know not
howe much they heape Gods wrath vpon them-
selues,

Luke, 7,

Iohn, 5,

Iohn, 15,

The third part of the Sermon

selues, for the hardenesse of their hearts, which can not repent at the day of vengeance. Where we haue offended the lawe of God, let vs repent vs of our straying from so good a Lorde. Let vs confesse our vnworthynesse before him, but yet let vs trust in Gods free mercy, for Christs sake, for the pardon of the same. And from henceforth let vs indeuour our selues to walke in a new life, as new borne babes, wherby we may glorify our father which is in heauen, and thereby to beare in our consciences a good testimonie of our fayth. So at the last, to obtaine the fruition of euerlasting life, through the merites of our Sauour, to whome be all praise and honoꝛ for euer, Amen.

The third part of the Homily of repentance

In the Homilie last spoken vnto you (right welbeloued people in our sauour Christ) ye heard of the true parts and tokens of repentance: that is, hearty contrition and sorrowfullnesse of our heartes, vnfained confession in worde of mouth for our vnworthie liuing before God, a stedfast faith to the merites of our sauour Christ for pardon, and a purpose of our selues by Gods grace to renounce our former wicked life, and a full conuersation to God in a new life to glorifie his name, and to liue orderly and charitably, to the comforte of our neyghbour, in all righte-

of repentance.

righteousnesse, and to liue soberly and modestly to our selues, by vsing abstinence, and temperance in word and in dede, in mortifying our earthly members here vpon earth: Now for a further perswasion to moue you to those partes of repentance, I will declare vnto you some causes, which shoulde the rather moue you to repentance.

First, the commandement of God, who in so many places of the holy and sacred Scriptures, doth bid vs returne to him, O ye children of Israel (saith he) turne againe from your infidelitie, wherein yee drowned your selues. Againe, Turne you, turne you from your euill wayes: For whie will yee die, O yee house of Israel: And in an other place, thus doth he speake by his holy Prophet Ose: O Israel returne vnto the Lord thy God: For thou hast taken a great fall by thine iniquitie. Take vnto you these wordes with you, when you turne vnto the Lord and say vnto him, Take away all iniquitie, and receiue vs graciously, so wil we offer the calues of our lips vnto thee. In all these places wee haue an expresse commandement giuen vnto vs of God for to returne vnto him. Therefore we must take good hēde vnto our selues, least whereas we haue already by our manifolde sins and transgressions, prouoked and kindled the wrath of god against vs, we do by breaking this his commandement, double our offences, and so heape still damnation vpon our owne heades by our dayly offences and trespasses, wherby we prouoke the eies of his Maiestie, we do wel deserue (if he should deale with vs according to his iustice) to be put away for euer from the fruition

The causes that shoulde moue vs to repent
Esay, 31,
Ezech, 33
Osee. 14.

25
The third part of the Sermon
of his glorie. How much more we then are worthie
of the endlesse torments of hell, if when we be so
gently called againe after our rebellion, and com-
manded to returne, we will in no wise hearken vn-
to the voice of our heauenly father, but walke still
after the stubbornnesse of our owne hearts?

Jereme. 4
Ezech. 18
Secondly, the most comfortable and swete
promise that the Lord our GOD dyd of his mer-
cy and goodnesse wyne vnto hys commaunde-
ment. For he doth not onely say, Returne vnto me,
O Israel: but also, If thou wilt returne, and put a-
way all thine abominations out of my sight, thou
shalt neuer be moued. These wordes also haue wee
in the prophet Ezechiel: At what time soeuer a sin-
ner doth repent him of his sin, from the bottome of
his heart, I will put all his wickednesse out of my
remembrance (saith the Lord) so that they shall be
no more thought vpon. Thus are wee sufficiently
instructed, that God will according to his promise,
freely pardon, forgiue, and forget all our sinnes, so
that we shall neuer be cast in the teeth with them,
if, obeying his commaundement, and allured by
hys sweet promises, we will vnfainedly returne
vnto him.

Thirdly, the filthynes of sinne, which is suche
that as long as we do abide in it, God cannot but
detest and abhorre vs, neither can ther be any hope
that we shall enter into the heauenly Jerusalem, ex-
cept we be first made cleane and purged from it.
But this will neuer be, vnlesse forsaking our for-
mer life, we do with our whole heart returne vnto
the Lord our God, & with a full purpose of amende-
ment

of repentance.

ment of life, flee vnto his mercy, taking sure holde thereupon through faith in the blood of his sonne Iesu Christ. If we should suspecte any vncleanesse to be in vs, wherefore the earthly prince should loth and abhorre the sight of vs, what paines would we take to remoue and put it away? How much more ought we with all diligence and speed that may be, to put away that vncleane filthinesse that doeth se- perate and make a diuision betwixt vs and our god, and that hideth his face from vs, that hee will not heare vs? And verily herein doth appeare howe filthy a thing sinne is, sith that it can by no other meanes be washed away, but by the bloude of the only begotten son of God. And shal we not from the bottome of our hearts detest and abhorre, and with all earnestnesse flee from it, sith that it did cost the deare heart blood of the onely begotten son of God our Saviour and Redeemer, to purge vs from it? Plato doeth in a certaine place write, that if vertue could be seene with bodily eyes, al men would wonderfully be inflamed and kindled with the loue of it: euen so on the contrary, if we might with our bodily eyes beholde the filthinesse of sinne, and the vncleanesse therof, we could in no wise abide it, but as most present and deadly poison, hate and eschue it. We haue a common experience of the same in them, which when they haue committed any heinous offence, or some filthy and abominable sin, if it once come to light; or if they chance to haue a thorough feeling of it, they be so ashamed (their owne conscience putting before their eyes, the filthines of their act) that they dare look no man in y face, much

A simili-
tude.

Esay. 59.

207
The third part of the Sermon
lesse that they shoulde bee able to stande in the sight
of God.

Fourthly the vncertaintie and brittlenesse of our
owne liues, which is such, that wee cannot assure
our selues, that wee shall liue one houre, or one halfe
quarter of it. Which by experience we do find day-
ly to be true, in them that being nowe mery and lu-
stie, and sometimes feasting and banqueting with
their friends, do fall suddenly dead in the streets,
and otherwhiles vnder the boorde when they are
yet at meat. These daily examples, as they are most
terrible and dreadfull, so ought they to moue vs to
seeke for to be at one with our heavenly iudge, that
we may with a good conscience appeare before him,
whensoeuer it shal please him for to cal vs, whether
it be suddenly or otherwise, for wee haue no more
charter of our life, than they haue. But as wee are
most certaine that wee shall die, so are wee most vn-
certaine when wee shall die. For our life doeth lie in
the hand of God, who wil take it away when it ple-
seth him. And verily when the highest sumner of al
which is death, shal come, hee will not be sayde nay:
but we must forthwith be packing, to be present be-
fore the iudgement seat of God, as he doth find vs,
according as it is written: Wheras the tree falleth,
whether it be toward y south, or toward the north,
there it shall lie. Whereunto agreeth the saying of
the holy martyr of God Saint Ciprian, saying: As
God doeth finde thee when he doth call, so doth hee
iudge thee. Let vs therefore followe the counsell of
the wise man, where he saith: Make no tarryinge
to turne vnto the Lord, and put not off from day to
day.

Death the
Lords sum-
ner,

Contra de-
metrianu-
Ecclesi, 5.

of repentance.

day. For suddenly shall the wrath of the Lord breake forth, and in thy securitie shalt thou bee destroyed, and shalt perish in the time of vengeance. Which wordes I desire you to marke diligently, bycause they do most liuely put before our eies, the fondnes of many men, which abusing the long suffering and goodnes of God, doe neuer thinke on repentance or amendment of life. Follow not (saith he) thine own minde, and thy strength, to walke in the wayes of thy hart, neither say thou, who wil bring me vnder for my works: For God the reuenger wil reuenge the wrong done by thee. And say not, I haue sinned, and what euill hath come vnto mee? For the almightie is a patient rewarde, but hee will not leaue thee vnpunished. Bycause thy sins are forgiven thee, be not without feare to heape sinne vpon sinne. Say not neyther, The mercy of God is great, he wil forgive my manyfoldes sins: For mercy and wrath come from him, and his indignation commeth vpon vnrepentant sinners. As if ye shold say, art thou strong & mightie? Art thou lustie and yong? Hast thou the welth and riches of the world? Or when thou hast sinned, hast thou receiued no punishment for it? Let none of al these things make thee to be the slower to repent, and to returne wyth speed vnto the Lord. For in the day of punishment & of his sudden vengeance, they shall not bee able to helpe thee. And specially when thou art eyther by the preaching of Gods worde, or by some inward motion of his holy spirite, or else by some other meanes called vnto repentance, neglect not the good occasion that is ministred to thee, least when thou

The third part of the sermon

wouldest repent, thou hast not the grace for to doe it. For to repent, is a good gift of God, which he will neuer graunt vnto them, which liuing in carnall securitie, do make a mocke of his threatnings, or seek to rule his spirits as they list, as though his working and gistes were tied vnto their will. Fiftly, the auoiding of the plagues of God, and the vtter destruction that by his righteous iudgement doeth hang ouer the heads of them al that will in no wise returne vnto the Lord: I will (saith the Lord) giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, and for a curse in al places where I shall cast them, and will send the sword of famine, and the pestilence among them, till they be consumed out of the lande. And wherfore is this? Bycause they hardned their hearts, and would in no wise returne from their euill wayes, nor yet forsake the wickednesse that was in their owne handes, that the fiercenesse of the Lordes furie might depart from them. But yet this is nothing in comparision of the intollerable and endlesse tormentes of hell fire, which they shall be faine to suffer, who after their hardnes of heart & cannot repent, do heap vnto themselves wrath against the day of anger, and of the declaration of the iust iudgement of God, whereas if wee will repent, and be earnestly sorie for our sinne, and with a full purpose and amendement of life, flee vnto the mercy of our God, & taking sure hold therupon thorough faith in our Sauour Iesus Christ, do bring forth fruits worthy of repentance: he will not onelie powre his manifold blessings vpon vs here in this world,

Jerem. 24

Rom. 2.

of repentance.

world, but also at the last, after the painfull trauels of this life, reward vs wth the inheritance of his children, which is the Kingdome of heauen, purchased to vs with the death of his sonne Iesu Christ our Lord, to whome with the father & the holy ghost, be all praise, glory & honor, world without end. Amen.

An Homilie against Disobedience
and wilfull rebellion. The 1. part.



S God the creator and lord of all things, appointed his Angels and heauenly creatures in all obedience, to serue & honor him: so was it his will, that man (his chiefe creature vpon the earth) should liue vnder the obedience of his Creator

Psal. 96, b, 8
& 10, d, 20. &
148, a, 2.
Dan. 3, c, 58. &
7, c.
Math. 26, c, 35
Coloss. 1, b, 16
Heb. 1, b, 4, c,
14
Apoc. 19, b, 10.

and Lord: and for that cause, God (as soone as hee had created man) gaue vnto him a certaine precept and law, which he (being yet in the state of innocence and remaining in Paradise) should obserue, as a pledge and token of his due and bounde obedience, with denuntiation of death, if he did transgresse and breake the said lawe and commaundement.

And as God would haue man to be his obedient subiect, so did he make all earthly creatures subiect vnto man, who kept their due obedience vnto man, so long as man remayned in his obedience vnto God: in the which obedience if man had continued

Gen. 2, c, 17.

Gen. 1, d, 28.

Against disobedience

All, ther had ben no pouertie, no diseases, no sicknes,
 no death, no: other miseries wherwith mankind is
 now infinitely and most miserably afflicted and op-
 pressed. So here appeareth the originall kingdom of
 God ouer angels and man, and vniuersally ouer all
 things, and of man ouer earthly creatures which
 God had made subiect vnto him, and with al the fe-
 licitie and blessed state, which angels, man, and all
 creatures had remained in, had they continued in
 due obediēce vnto god their king. For as long as in
 this first kingdome the subiects continued in due o-
 bedience to God their king, so long did god imbrace
 all hys subiectes wyth his loue, fauour, and grace,
 which to inioy, is perfect felicitie, whereby it is eu-
 dent that obedience is the principall vertue of all
 vertues, & indeede the verie roote of all vertues, and
 the cause of all felicitie. But as all felicitie and ble-
 sednes shold haue continued with the continuance
 of obedience, so with the breach of obedience, & bre-
 aking of rebellion, all vices and miseries did with-
 all breake in and ouerwhelme the worlde. The first
 authoꝝ of which rebellion, the roote of all vices, and
 mother of all mischieses, was Lucifer, first Gods
 most excellēt creature, and most bounden subiect,
 who by rebelling against the maiestie of God, of the
 brightest & most glorious angel, is become the blas-
 kest and most foulest fēend and diuell: and from the
 heigh of heauen, is fallen into the pit & bottom of hel.

Here you may see the first authoꝝ and founder of
 rebellion, and the reward thereof, here you may see
 the graund captain & father of rebels, who persua-
 ding the following of his rebellion against god their
 creator

Math. 4. b. 9,
 Mat. 25. d. 41,
 Iohn. 8. f. 44,
 2. Pet. 2. a. 4,
 Epist. Iud. a. 6,
 Apoc. 12. b. 7,
 Gen. 3. 23. & c.
 Sap. 2. d. 24,
 Gen. 3. b. 8. 9.
 & c. cap. 17. &
 d. 23. 24.

and wilful rebellion.

creator and Lord, vnto our first parents Adam and Eve, brought them in high displeasure with God, wrought their exile and bannishment out of Paradise, a place of all pleasure and goodnesse, into this wretched earth and bale of all miserie, procured vnto them sorrows of their minds, mischiefs, sicknesse diseases, death of their bodies, and which is farre more horrible then all worldly and bodily mischiefs, hee had wrought thereby their eternall and euerlasting death and damnation, had not God by the obedience of his Sonne Iesus Christ repaired that which man by disobedience and rebellion had destroyed, and so of his mercy hadde pardoned and forgiuen him, of which all and singular the premises, the holy Scriptures doe beare record in sundrie places. Thus doe you see, that neither heauen nor Paradise could suffer any rebellion in them, neither be places for any rebels to remaine in. Thus became rebellion, as you see, both the firste and the greatest, and the verie roote of all other sinnes, and the first and principall cause, both of all worldlye and bodily miseries, sorrowes, diseases, sicknesse, and deathes, and which is infinitely worse then all these, as is said, the very cause of death and damnation eternal also. After this breache of obedience to God, and rebellion against his maiesty, al mischiefs and miseries breaking in therewith, and ouerslowing the world, least al things should come vnto confusion and vtter ruine, God forth with by lawes giuen vnto mankinde, repaired againe the rule and order of obedience thus by rebellion ouerthrowen, & besides the obedience due vnto his maiestie, he not onely

Ro, 5, c.
12, & c, &
d. 9. & c,

Ge, 3 c, 16

Ge, 3 d. 17

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Iob. 34, d, 30.
& 36, a, 7,

onely ordeined that in families and househouldes, the wife should be obedient vnto her husbände, the children vnto their parents, the seruants vnto their maisters: but also, when mankinde increased, and spread it selfe more largely ouer the world, he by his holy word did constitute and ordaine in cities and countries seuerall and speciall gouernours and rulers vnto whom the residue of his people should be obedient.

Eccle. 8, a, 2.
& 10, c, 16, 17
& d, 20.
Psal. 18, 8, 50,
& 20, 6, 5, &
21, 2, 1, & 244
2. 1,
Prou. 8, b, 15.

As in reading of the holy Scriptures, wee shall finde in verie many, and almost infinite places, as wel of the old testament, as of the newe, that kings and princes, aswel the euil as the good, do raigne by Gods ordinance, and that subiectes are bounden to obey them: that God doth giue princes wisdom, great power and authoritie: that God defendeth them againste their enemies, and destroyeth their enemies horribly: that the anger and displeasure of the Prince, is as the roaring of a Lion, and the very messenger of death: and the subiect that prouoketh him to displeasure, sinneth against his own soule. With many other thinges, concerning both the authoritie of princes, and the duties of subiects. But here let vs rehearse two speciall places out of the new testament, which may stand in stead of all other. The first out of Saint Pauls Epistle to the Romanes and the thirteenth Chapter, where he writeth thus vnto all subiectes, Let euerie soule be subiect vnto the higher powers, for there is no power but of God, and the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and

Rom. 13.

and willfull rebellion.

and they that resist, shall receiue to themselves dan-
 nation. For Princes are not to be feared for good
 workes, but for euill. Wilt thou then be without
 feare of the power? Doe well, so shalt thou haue
 praise of the same: For he is the minister of God for
 thy wrath. But if thou doe euill, feare: for he beareth
 not the sword for nought, for hee is the minister of
 God to take vengeance vppon him that doeth euill.
 Wherefore ye must be subiect, not because of wrath
 only, but also for conscience sake: for, for this cause
 ye pay also tribute, for they are Gods ministers, ser-
 uing for the same purpose. Giue to euerie man ther-
 fore his duetie: tribute, to whom tribute belongeth:
 custome, to whom custome is due: feare, to whome
 feare belongeth, honor, to whom ye owe honor. Thus
 far are S. Pauls words. The second place is in S
 Peters first epistle, a y second chapter, whose words
 are these, Submit your selues to al maner ordina-
 ce of man for the lords sake, whether it be to the king,
 as to the chiefe head, either to rulers, as vnto them
 that are sent of him for the punishment of euill do-
 ers but for the cherishing of them that do wel. For
 so is the will of God, that with wel-doing ye may
 stop the mouthes of the ignorant and foolish men:
 as fræ, and not as hauing the libertie for a cloke of
 maliciousnesse, but even as the seruauntes of God.
 Honor all men, loue brotherly felowship, feare God,
 honor the king. Seruauntes obey your maisters
 wyth feare, not onely if they bee good and cour-
 teous, but also though they be froward. Thus far
 out of Saint Peter. By these two places of the ho-
 ly Scriptures, it is moste euident that Kinges,
 Quænes,

1. Pet. 2.

Against disobedience

Queenes, and other Princes (for he speaketh of authority and power, be it in men or women) are ordeined of God, are to bee obeyed and honoured of their subiectes: that such subiectes as are disobedient or rebellious againste their Princes, disobey God, and procure their owne damnation: that the gouernement of princes, is a great blessing of God, giuen for the commonwealth, especially of the good and godly: for the comfort and cherishing of whom God giueth and setteth vp princes: and on the contrary parte, to the feare and for the punishment of the euill and wicked. Finallye, that if seruantes ought to obey their maisters, not onely being gentle, but suche as bee frowarde: as well and muche more ought subiects to be obedient, not only to their good and courteous, but also to their sharpe, and rigorous Princes. It commeth therefore neyther of chance, and fortune (as they terme it) nor of the ambition of mortall men and women climbing vpppe of their owne accord to dominion, that there be kings, Queenes, Princes, and other gouernors ouer men being their subiects: but also kings, Queenes, and other gouernours are specially appointed by the ordinance of God. And as God himselfe, being of an infinite maiestie, power, and wisdom, ruleth and gouerneth all things in heauen and earth, as the vniuersall Monarch and onely king and Emperour ouer all, as being onely able to take and beare the charge of all: so hath he constituted, ordeined, and set earthly princes ouer perticuler kingdomes, and diuisions in earth, both for the auoyding of alconfusion, which else would be in the world, if it should be

Psal. 10, b
16, &c, 45
1.6, &c, c.
&c, 45, 2, 2
Ecc, 17, 6

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be without gouernours, and for the great quiet and benefite of earthly men their subiects, and also that the princes themselves, in authoritie, power, wisdom, prouidence, and righteousnesse in gouernement of people and Countreys committed to their charge, should resemble his heauenly gouernaunce, as the maiestie of heauenlye thinges may the basenesse of earthly things be shadowed and resembled. And for that similitude, that is betwene the heauenly Monarchie, and earthly kingdomes well gouerned, our Sauour Christe in sundry parables sayeth, that the kingdome of heauen is resembled vnto a man, a king: and as the name of the king, is verie often attributed and giuen vnto God in the holy Scriptures, so doth God himselfe in the same Scriptures sometymes vouchafe to communicate his name with earthly princes, terming them Gods: Doubtlesse for that similitude of gouernement which they haue or shoulde haue, not vnlike vnto God their king. Vnto the which similitude of heauenly gouernment, the nearer & that an earthly prince doth come in his regiment, the greter blessing of Gods mercye is hee vnto that country and people ouer whom he raigneth: and the further and further that an earthly prince doth swarue from the example of the heauenly gouernement, the greater plague hee is of Gods wrath, and punishment by Gods iustice, vnto the countrie and people, ouer whome **G O D** for their sinnes hath placed such a prince and gouernor. For it is indred euident, both by the Scriptures, and dayly by experience, that the maintenance of all vertue and godlinesse, and

Ma. 18. c.

23. & 22.

a. 2.

Psal. 10. d

16. & 45,

a, & b, 47.

a, & c.

Ma. 22. d.

13. & 25.

c. 44.

Pf. 82. b6

conse-

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consequētly of the wealth and prosperitie of a kingdome and peop'le, doth stand and rest more in a wise & a good prince on the one part, then in great multitudes of other men being subiects: and on the contrarie part, the ouerthrow of all vertue & godlines, and consequently the decay & vtter ruine of a realme and people doth grow and come more by an vndiscreet and euill gouernour, then by many thousands of other men being subiects. Thus say the holy

Ecc. 10. d.
16.

Scriptures, Well is that, O thou land (saith the preacher) whose king is come of nobles, and whose princes eate in due season, for necessitie, and not for

Pro 16. 8.
25

lust. Again, a wise and righteous king maketh his Realme and people wealthy: and a good, mercifull,

Eccle. 10.

Esay. 32. a

Ec. 10. 16

& gracious prince, is as a shadowe in heat, as a defence in stormes, as dewe, as sweate shewres, as fresh water springs in great droughts.

Again the Scriptures, of vndiscreet and euill princes, speake thus: Woe be to thee (O thou land) whose king is but a childe, and whose princes are earely at their banquets. Again, when the wicked do raigne, then men goe to ruine, And againe,

Pro. 28 &
29.

A foolish prince destroyeth the people, & a conetous king vndoeth his subiectes. Thus speake the scriptures, thus experiēce testifieth of good & euil princes

What shall subiectes doe then? shall they obey, valiant, stout, wise and good princes, and contemne, disobey, and rebel against children being their princes, or against vndiscreete and euill gouernours? GOD forbid. For first what a perillous thing were it to commit vnto the subiects the iudgment, which prince is wise and godly, & his gouernement good,
and

and willfull rebellion.

and which is otherwise: as though the foote muste iudge of the head: an enterprise verie heinous, and must needes breede rebellion. For who else be they that are most inclined to rebellion, but such haughty spirites? from whom springeth such foule ruine of Realmes? Is not rebellion the greatest of all mischiefs? And who are most readie to the greatest mischiefs, but the worst men? Rebelles therefore the worst of all subiects are most readie to rebellion, as being the worst of all vices, and furthest from the duety of a good subiect: as on the contrary part, the best subiects are most firm & constant in obedience, as in the speciall & peculiar vertue of good subiects. What an unworthy matter were it then to make the naughtiest subiects, and most inclined to rebellion & all euill, iudges ouer their princes, ouer their gouernment, and ouer their counsellors, to determine which of them be good or tolerable, and which be euill, and so intolerable, that they must needes be removed by rebels, being euer readie as the naughtiest subiectes, soonest to rebell against the best princes, specially if they be yong in age, women in sexe, or gentle and curteous in gouernment, as trusting by their wicked boldenes, easily to ouerthrow their weakenes and gentlenes, or at the least so to feare the mindes of such princes, that they may haue impunitie of their mischieuous dooings. But whereas in dede a rebell is worse than the worst prince, and rebellion worse than the worst gouernment of the worst prince that hitherto hath bene: both rebelles are binnate ministers, and rebellion an unfit and unwholesome medicine to

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to reſourne any ſmall lackes in a prince, or to cure any little griefes in gouernment, ſuche lewde remedies being far worſe then any other maladies and diſorders that can bee in the bodie of a common wealth. But whatſoeuer the prince bee, or his gouernement, it is euident that for the moſt part, thoſe princes whome ſome ſubiectes doe think to be very godly, and vnder whose gouernement they reioice to liue: ſome other ſubiectes doe take the ſame to be euill and vngodly, and do wiſhe for a change. If therefore all ſubiectes that miſlike of their Prince ſhould rebell, no Realme ſhould euer bee without rebellion. It were more meete that rebels ſhoulde heare the aduice of wiſe men, and giue place vnto their iudgement, and folowe the example of obedient ſubiectes, as reaſon is, that they whose vnderſtanding is blinded wpyth ſo euil an infection, ſhould giue place to them that be of ſound iudgement, and the worſt ſhould giue place to the better: ſo might realmes continue in long obedience, peace, and quietneſſe. But what if the Prince be vndiſcreete, and euil indeed, and it alſo euident to all mens eyes, that he ſo is? I aſke againe, what if it be long of the wickednes of the ſubiects, that the prince is vndiſcreet and euil? Shall the ſubiects both by their wickednes prouoke God for their deſerued puniſhment to giue them an vndiſcreet or euil prince, and alſo rebell againſt him, and withall againſt God, who for the puniſhment of their ſins did giue them ſuch a prince? Will you heare the Scriptures concerning this point? God (ſay the holy Scriptures) maketh a wicked man to raigne for the ſinnes of the people.

Iob, 34,
d, 10.

and willfull rebellion.

people. Againe, God giueth a Prince in his anger, ^{Osee, 13,}
 meaning an euill one, and taketh away a prince in ^{a.b.}
 hys displeasure, meaning specially when he taketh
 away a good Prince for the sinnes of the people: as
 in our memory he tooke away our good Iosias king ^{2, Par. 2,}
 Edward in his yong and good yeares for our wic- ^{& 9.}
 kednesse. And contrarily the Scriptures do teach, ^{Prou. 16,}
 that God giueth wisdom vnto Princes, and ma-
 keth a wise, and good king to raigme ouer that peo- ^{1, Re. 12.c}
 ple whome hee loued, and who loueth him. Againe,
 if the people obey God, both they and their king shal
 prosper and be safe, else both shal perish, saith God
 by the mouth of Samuell.

Here you see, that God placeth as well euill prin-
 ces as good, and for what cause he doth both. If we
 therefore will haue a good prince, either to be giuen
 vs, or to continue: now we haue such a one, let vs
 by our obedience to God and to our Prince, moue
 God therunto. If we wil haue an euill prince (when
 God shall send such a one) taken away, and a good
 in his place, let vs take awaye our wickednesse
 which prouoketh God to place suche a one ouer vs,
 and God will either displace him, or of an euill prince
 make him a good prince, so that we first wil change
 our euill into good. For will you heare the Scrip-
 tures? the hart of the prince is in gods hand, which ^{Pro. 21. 1}
 way soeuer it shall please him, hee turneth it. Thus
 say the scriptures. Wherefore let vs turne from our
 sins vnto the Lord with all our hearts, and he will
 turn the hart of our prince, vnto our quiet & wealth
 els for subiects to deserue through their sins to haue
 an euill prince, and then to rebell against him, were

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double and treble euill, by prouoking God more to plague them. Pray let vs either deserue to haue a good Prince, or let vs patiently suffer and obey such as we deserue. And whether the Prince bee good or euill, let vs, according to the counsell of the holy scriptures, pray for the Prince, for his continuance and increase in goodnes if hee be good, and for his amendment if he be euill.

1 Tim, 23
“ Will you heare the Scriptures concerning this
“ most necessarie point? I exhort therefore sayth S
“ Paule, that aboue all things, praier, supplications,
“ intercessions, and giuing of thanks be had for alme,
“ for kings, and al that are in authority, that we may
“ liue a quiet and peaceable life with all godlines: for
“ that is good and acceptable in the sight of God our
“ sauiour, &c. This is S. Pauls counsell. And who I
“ praye you was prince ouer the most part of Christi-
“ ans, when gods holy spirit by S. Pauls pen gaue
them this lesson: forsooth, Caligula, Clodius, or Nero
who were not only no christians, but Pagans, and
also either foolish rulers or most cruel tyrants. Wil
you yet heare the word of God to the Jewes, when
they were prisoners vnder Nabucadnezer King
of Babilon, after he had slaine their king, nobles, pa-
rents, children, & kinsfolks, burned their countrey,
cities, yea Hierusalem it selfe, and the holy temple, &
hadde carried the residue remaining aliuie captiues
with him to Babilon: wil you hear yet what the pro-
phet Baruch saith vnto gods people being in this
captiuitie: pray you, saith the prophet, for the life of
Nabucadnezer king of Babilon: & for the life of Bal-
thasar his son, that their daies may be as the daies
of

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of heauen vpon the earth, that God also may giue vs strength, and lighten our eyes, that we may liue vnder the defence of Nabucadnezer king of Babilon, and vnder the protection of Balthasar his son, that we may long doe them seruice, & find fauor in their sight. Pray for vs also to the lord our God, for wee haue sinned against the Lord our God. Thus far the prophet Baruch his wordes: which are spoken by him vnto the people of GOD, of that king who was an heathen, a tyrant, and cruel oppressor of them, and had bene a murtherer of many thousands of their nation, and a destroyer of their countrey, with a confession that their sins had deserued such a prince to raigne ouer them. And shall the old Christians by Saint Pauls exhortation, pray for Caligula, Clodius, or Nero? Shall the Jewes pray for Nabucadnezer? These Emperours and kings being strangers vnto them, being Pagans and infidels, being murtherers, tyrants and cruell oppressours of them, and destroyers of theyr countrey, countrey-men and kinsmen, the burners of their villages, Townes, Cities, and Temples? And shall not we pray for the long, prosperous, and Godly raigne of our naturall Prince? No stranger (whiche is obserued as a greate blessing in the Scriptures) of our Christian, our moste gracious Soueraigne, no heathen or pagan Prince? Shall we not pray for the health of our most merciful, most louing Soueraigne, the preseruer of vs and our countrey, in so long peace, quietnesse, and securitie, no cruell person, no Tyrant, no spoyler of oure goodes, no sheadder of our bloudes, no burner and

Ba. 1. b. 11

Deut. 17,
c. 15.

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Destroyer of our Townes: Cities, and Countries, as were those, for whome yet as ye haue heard, christians being their subiects ought to pray? Let vs not commit so great ingratitude against God and our Soueraigne, as not continually to thanke God for this gouernement, and for his great and continuall benefites and blessings powred vpon vs by such gouerneuent. Let vs not commit so greate a sinne against God, against our selues, and our countrey, as not to pray continually vnto GOD for the long continuance of so gracious a ruler vnto vs, and our Countrey. Else shal we be vnworthy any longer to enioy those benefites and blessings of God, which hither to we haue had by her: and shalbe most worthy to fall into all those mischiefs & miseries, which we and our countrey haue by Gods grace through her gouernement hitherto escaped.

What shall wee say of those subiectes: may wee call them by the name of subiectes? who neither be thankfull, nor make any prayer to God for so gracious a Soueraigne: but also themselves take armour wickedly, assemble companies and bands of rebels to breake the publique peace so long continued, and to make, not warre, but rebellion, to endanger the person of such a gracious soueraigne, to hazard the estate of their countrey (for whose defence they should be readie to spend their liues) and being English men to robbe, spoile, destroy and burne in England Englishmen, to kil & murther their owne neighbours and kinsfolke, their owne Countrey men, to doe all euill and mischife, yea and more to then foraigne ennemies, would or coulde doe:
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and willfull rebellion.

What shal we say of these men, who bles themselves thus rebelliously against their gracious soueraign, who if God for their wickednesse had giuen them an Heathen tyrant to raigne ouer them, were by Gods word bound to obey him, and to pray for him? What may be spoken of them? so far doth their unkindenesse, vnnaturalnesse, wickednesse, mischieuousnes in their doings, passe and excel any thing, and all thinges that can be expressed or vttered by wordes. Onely let vs wish vnto all such, most speedie repentance, and with so grieuous sorrowe of heart, as such so horrible finnes against the maiesty of God doe require, whd in most extreme vnthankfullnesse doe rise, not onely against their gracious prince, against their naturall countrey, but against all their countrey-men, women, and Children, against themselves, their wiues, children, and kinsefolks, and by so wicked an example against al Christendome, and against whole mankind of al manner of people throughout the wide worlde: such repentance, I say, such sorrowe of heart, **G O D** graunt vnto all such, whosoever rise of priuate and malicious purpose, as is meete for such mischieses, attempted and wrought by them. And vnto vs and all other subiects, God of his mercy grant, that we may be most unlike to all suche, and most like to good, naturall, louing, and obedient subiectes: May that we may be such indeede, not onely shewing al obedience our selues, but as manye of vs as be able, to the vttermost of our power, habilitie and vnderstanding, to stay and repressse all rebels, and rebellions againste **G O D**, our gracious
M m 3 Prince,

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Prince, and naturall Countrey, at euerie occasion that is once offered vnto vs. And that which wee all are able to doe, vnlesse wee doe it, wee shall bee mooste wicked, and mooste wortheie to seele in the end suche extreame plagues, as **G D** hath euer powred vpon rebels. Let vs make continuall prayers vnto almightie God, euen from the bottome of our hearts, that he wil giue his grace, power, and strength vnto our gracious Quene Elizabeth, to banquish and subdue all, as well rebels at home, as forraigne ennemies, that all domesticall rebellions being suppressed and pacified, and all outward inuasions repulsed and abandoned, we may not onely be sure, and long continue in all obedience vnto our gracious soueraigne, and in that peaceable and quiet life which hitherto we haue led vnder her Maiestie, with all securitie: but also that both our gracious Quene Elizabeth, and we her subiettes, may altogeather in obedience vnto God and the king of kings, and vnto his holy lawes, lead our liues so in this worlde, in all vertue and Godlinesse, that in the worlde to come, wee may enioy his euerlasting kingdome: which I beseeche **G D** to graunt, as well to our gracious Soueraigne, as vnto vs all, for his Sonne and Sauour Iesus Christes sake, to whome with the father and the holy ghost one **G D** and king immortall be all glorie, praise, and thanksgiuing world without end. Amen.

Thus haue you heard the first part of this Homilie, now good people let vs pray.

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The prayer.

O Most mightie God, the Lord of hosts, the gouernour of all creatures, the onely giuer of al victories, who alone art able to strengthē the weak against the mighty, & to banquish infinit multitudes of thine enemies with the countenance of a few of thy seruants calling vpon thy name, and trusting in thee: Defend O Lord, thy seruant and our gouernor vnder thee, our Queen Elizabeth, & all the people committed to our charge. O Lord withstand the crueltie of all those which bee common enemies as well to the truth of thy eternall word, as to their owne naturall prince and countrey, and manifestly in this crowne and Realm of England, which thou haste of thy diuine prouidence assigned in these our daies to the gouernment of thy seruant, our Soueraign & gracions Queen. O most merciful father (if it be thy holy wil) make soft & tender the stony hartes of all those that exalt themselves against thy truth, & seeke either to trouble the quiet of this Realme of England, or to oppresse the crowne of the same, & conuert them to the knowledg of thy son the only sauour of the world, Iesus Christ, that we & they may iointly glorifie thy mercies. Lighten we beseech thee their ignoraunt heartes, to imbrace the trueth of thy woorde, or else so abate their crueltie (O most mightie Lord) that this our christian religion, with others that confesse thy holy Gospel, may obtaine by thine aide and strength, suretie from all enemies, without shedding of christian blood, whereby all they which be oppressed with their tyranny,

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may be releued, and they which be in feare of their crueltie, may be comforted: and finally that al christian Realms, and specially this realme of England may by thy Defence and protection continue in the truth of the Gospell, and enioy perfect peace, quietnesse, and securitie: and that we for these thy mercies, ioyntly altogeather with one consonant heart and voyce may thankfully render to thee all laude and prayse, that we knitte in one Godlye concord and vnitie amongst our selues, may continually magnifie thy gracious name, who with thy sonne our Sauour Iesus Christ, and the holy ghost, art one eternall, almightie, and most mercifull God: to whom be all laud and praise worlde without end, Amen.

The second part of the Homily against disobedience and willfull rebellion.



In the first parte of this treatie of obedience of Subiectes to their Princes, and against disobedience and rebellion, I haue alleadged diuers sentences out of the holy Scriptures for p^{ro}ofe: so it shall be good for the better consideration and confirmation of the said wholesome doctrine, to aleadge one example or twod out of the holy scriptures of the obedience of subiectes, not only to their good and gracious gouernors, but also to their euill and vnkind princes.

1 Reg. 25, 6, 11,
&c, 21, &c. 335

As king Saul was not of the best, but rather of the worst

and wilful rebellion.

worst sort of princes, as being out of Gods fauor for his disobedience against god insparing (in a wrong pity) the king Agag, whom almighty god commanded to be slaine, according to the iustice of God against his sworn enimie: and although Saul of a deuotio meant to sacrifice such things as he spared of the Amalechites to the honoz and seruice of God: yet Saul was reprovved for his wrong mercie and deuotion, and was tolde that obedience would haue more pleased him than such lenitie, which sinfull humanitie (saith holy Chrysostome) is more cruell before GOD, than any murther or shedding of blood when it is commanded of God. But yet how euil soeuer Saul the king was, and out of gods fauor, yet was he obeyed of his subiect Dauid the berry best of all his subiects, and most viliant in the seruice of his prince and country in the wars, the most obedient and louing in peace, and alwaies most true and faithfull to his soueraigne and Lorde, and furthest off from all maner of rebellion. For the which his most painefull, true, and faithfull seruice, king Saul yet rewarded him not only with great vnkindnes, but also sought his destruction and death by all meanes possible: so that Dauid was faine to saue his life, not by rebellion, or any resistance, but by flight and hiding himselfe from the kings sight. Which notwithstanding, when king Saul vpon a time came alone into the caue wher Dauid was, so that Dauid might easily haue slaine him, yet wold he neither hurt him himselfe, neither suffer any of his men to lay hands vpon him. An other time also Dauid entring by night with one Abisai, a valiant,

and

Chrysost. 10,
1. Horn. 1. ad-
uersus Iudeos
1. Reg. 18. c. 16
11.
1. Reg. 16. c.
14. & c. 15.
1. Reg. 10. b.
9. & c. 20.
1. Reg. 17. d.
26. & c.
1. Reg. 18. g.
27.
1. Reg. 19. a,
5. & b, 8,
1. Reg. 23,
1. Reg. 27,
1. Reg. 16. d.
25. & c.
1. Reg. 19. a, 4
1. Reg. 24. 29
1. Reg. 18. c, 9,
& 1. 25. 8, 29,
1. Reg. 19. b, 19
1. Reg. 21
1. Reg. 22
2. Reg. 84. 2,
1. Reg. 26. a, 6
1. Reg. 26. 9,

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and firece man, into the tent where king Saul did lie asleepe, where also he might yet more easily haue slaine him, yet woulde hee neither hurt him himselfe nor suffer Abisay (who was willing and redy to slea king Saul) once to touch him. Thus did Dauid deal with Saul his prince, not withstanding that king Saul continually sought his death & destruction.

1 Reg 24a

It shall not be a misse vnto these deedes of Dauid to adde his words, and to shew you what he spake vnto such as incorage him to take his opportunity and aduantage to slea king Saul, as his mortall enemy, when he might. The Lorde keepe me (saith Dauid) from doing that thing, and from laying hands vpon my Lord Gods annointed. For who can lay his hand vpon the Lords annointed, & be guiltlesse? As truely as the Lord liueth, except the Lord do smite him, or his days shall come to die or that he go downe to war, and be slaine in battel: the Lorde be mercifull vnto me, that I lay not my hand vpon the Lords annointed.

1 Reg, 24.
b, 7, & c,
1 Reg 26,
b, 9 & b,
10, & c,

These be Dauids words spoken at sundry times to diuers his seruants prouoking him to slea king Saul, when opportunitie serued hym thereunto. Neither is it to be omitted and left out, how when an Amalechite had slain king Saul, euē at Sauls owne bidding and commaundement (for he would liue no longer now, for that hee had lost the fiede against his enemies the Philistines) the said Amalechite making great haste to bring first worde and newes thereof vnto Dauid, as ioyous vnto him for the death of his mortal enemy, bringing withall the crown that was vpon king Sauls head, & p brace-

1 Reg 24. a

1 Reg, 1, b
7. & b, 9,

2 Reg, 1, b

let

and willfull rebellion.

let that was about his arme, both as a pꛛoofe of the
trueth of his newes, and also as fit and pleasant
pꛛesēt s vnto Dauid being by God appointed to be
king Saul his successor in the kingdome: yet was
that faithfull and godly Dauid so farre from reioy-
cing at these newes, that he rent his clothes, wept,
and moꛛned, and fasted: & so far off from thanksgiv- ^{2 Reg. 1. c.}
ing to the messenger, eyther for his message and ¹²
newes, or for his presents that he brought, that hee
said vnto him, How happened it that thou wast not
afrayde to lay thy hands vppon the Lords annoin-
ted, to slea him? whereupon, immediatly hee com-
maunded one of his seruants to kill the messenger,
and sayd, Thy bloud be vpon thine owne head, for ^{2 Reg. 1. c.}
thine owne mouth hath witnessed against thy selfe, ^{4. c. 15}
in confession that thou hast slain the Lords annoin-
ted. This example dearely beloued is notable, and
the circumstances thereof are wel to be considered,
for the better instruction of al subiects in their boū-
den dutie of obedience, and perpetuall fearing of
them from attempting anye rebellion, or hurte
against their prince. On the one parte, Dauid
was not onely a good and true subiect, but all-
so such a subiect, as both in peace and warre had
serued and saued his princes honour and life, and
delyuered hys Countrey and Countrey-men from
greate daunger of Infidelles, foraine and moſte
cruell enemies, horrible inuading the King and
hys country: for the which Dauid was in singular ^{1 Reg. 8. d}
fauor wyth all the people, so that hee might haue ^{188. 2. 39}
hadde great numbers of them at his commaunde-
ment if he woulde haue attempted any thing.

Besides

Against disobedience

Besides this, David was no common or absolute subiect, but heire apparant to the crowne and kingdome, by god appointed to reign after Saul: which as it increased the fauour of the people that knewe it towards David, so did it make Dauids cause and case much differing from the case of common and absolute subiectes. And which is most of all, David was highly and singularly in the fauour of GOD:

1 Reg. 16, c,
12, c, &c,

2 Reg. 18, c, 11,

3 Reg. 15, c, 11,
18, c,
20, 12,

1 Reg. 15, c,
22, & 1, 26,

The demand.

On the contrarie part, king Saul was out of gods fauor (for that cause which is before rehearsed) & he as it were Gods enimie, and therefore like in war and peace to be hurtfull and pernicious vnto the common wealth, and that was known to manie of his subiectes, for that hee was openly rebuked of Samuel for his disobedience vnto god, which might make the people the lesse to esteeme him. King Saul was also vnto David a mortall and deadly enimie, though w^out Dauids deseruing, who by his faithful, painefull, profitable, yea, most necessarie seruice, had wel deserued, as of his country, so of his prince, but king Saul farre otherwise the more was hys vnkindenesse, hatred, and crueltie towards such a good subiect, both odious & detestable. Yet would David neither himselfe flee nor hurt such an enimie, for that he was his prince and Lorde, nor would he suffer any other to kill, hurt, or lay hand vpon him, when he might haue bin slaine without any stirre, tumult or danger of any mans life. Now let David answere to such demands, as men desirous of rebellion doe vse to make. Shall not we, specially being so good men as we are, rise and rebell against a prince, hated of God, & Gods enimie, & therefore like not

and willfull rebellion.

not to prosper either in war, or peace, but to be hurtfull and pernicious to the common wealth: no saith good and godly David, gods and such a kings saith full subiect: and so convicting such subiectes as attempt any rebellion against such a king, to bee neither good subiects nor good men. But say they, shall wee not rise and rebell against so vnkinde a prince, nothing considering or regarding our true, faythfull, and painefull seruice, or the safegard of our posteritie? No saith good David, whome no such vnkindenesse coulde cause to forsake his due obedience to his Soueraigne? Shall wee not, say they, ryle and rebell against our knowen, mortall, and deadly enimie, that seketh our liues? No saith godly David, who had learned the lesson that our Sauour afterward plainly taught, that wee should doe no hurt to our fellow subiectes, though they hate vs, and be our enemies: much lesse vnto our Prince, though he were our enimie. Shal we not assemble an armie of such good fellows as we are, and by hazarding of our liues, and the liues of suche as shall withstand vs, and withall hazarding the whole estate of our countrey, remoue so naughtie a prince? No saith godly David, for I, when I might without assembling force, or number of men, without tumult or hazard of any mans life, or shedding of anie drop of bloud, haue deliuered my selfe and my countrey of an euill prince, yet would I not do it. Are not they (say some) lustie & coragious captains, valiant men of stomacke, and good mens bodie, that doe venture by force to kill and depose their king, being a naughtie prince, and their mortall enimie? They may

The answer,

The demand,

The answer,

The demand,

The answer,

The demand,

The answer,

The demand,

Against disobedience

The an-
were,

The de-
mand.

The an-
were.

An vnna-
tural and
wicked
question.

may bee as lustie and as couragious as they list, yet sayth godlye Dauid they can bee no good nor godlye men that so doe: for I not onely haue rebuked, but also commaunded him to bee slayne as a wicked man, which slew king Saul mine enemy, although hee beeing weary of his life for the losse of the victorie against his ennimyes, desyred that man to slea hym. What shall wee then doe vnto an euill, vnto an vnkinde Prince, an ennimye vnto vs, hated of G O D, hurtfull vnto the common-wealth. Laye no violent hande vppon hym (sayth good Dauid) but let hym liue vntyll G O D appoint and worke hys ende, eyther by naturall death, or in warre by lawefull ennimyes, not by trayterous subiectes. Thus woulde Godlye Dauid make aunswere: And Saint Paule as yee haue heard before, wylleth vs to praye also for suche a Prince. If king Dauid woulde make these aunsweres, as by hys deedes and wordes recorded in the holy Scriptures, indæde hee doeth make vnto all such demaundes concerning rebelling against euill Princes, vnkinde Princes, cruel Princes, Princes that bee to their good subiectes mortall ennimies, princes that are out of G O D S fauor, and so hurtfull or like to bee hurtfull to the common-wealth: what aunswearer thinke you, woulde hee make to those that demaund, whether they (being naughty and vnkinde subiectes) may not, vnto the great hazarde of the life of many thousandes, and the vtter daunger of the state of the common-wealth, and whole realme, assemble a sort of rebelles, or
to

and wilful rebellion.

to depose, to put in feare, or to destroy their naturall and louing prince, enemye to none, good to all, euen to them the worst of aliother, the maintainer of perpetuall peace, quietnes, and securitie, most beneficiall to the common wealth, most necessarie for the safegarde of the whole realme? What answere woulde Dauid make to their Demaunde, whether they may not attempt cruelly and vnnaturally to destroy so peaceable and mercifull a prince, what I say woulde Dauid, so reuerently speaking of Saul, and so patiently suffering so euill a king, what woulde hee answere and say to such Demaundes? What woulde he say, nay what woulde he do to such high attempters, who so said and did as you before haue heard, vnto him that slue the king his maister, though a most wicked prince? If he punished with death as a wicked doer, such a man: With what reproches of wordes woulde hee reuile such, yea with what tormentes of most shamefull deathes woulde hee destroy such hell-houndes rather than euill men, such rebelles I meane, as I last spake of? For if they who doe disobey an euill and vnkind prince, be most vnkind vnto Dauid that good subject: what bee they, who do rebell against a most naturall and louing prince? And if Dauid being so good a subject that hee obeyed so euill a king, was worthy of a subject to be made a king himselfe: What be they who are so euill subjectes that they will rebell against their gracious Prince, worthy of a king? Surely no mortall man can expresse with wordes, nor conceiue in mind the horrible and most dreadfull danation that such be worthy of: who dis-

daining

Against disobedience

Luk. 2. 2. 1

Luk. 2. 2. 7

Daining to be the quiet and happie subiects of their good prince, are moſte worthy to be the miſerable captiues and vile ſlaues of that infernall tyrant ſatan, with him to ſuffer eternall ſlauerie and torments. This one example of the good ſubiect Dauid out of the olde teſtament may ſuffice, and for the notableneſſe of it ſerue for all. In the new teſtament the excellent example of the bleſſed virgin Mary the mother of our ſauior Chriſt, doth at the firſt offer it ſelfe. When proclamation or commandement was ſent into Iury from Auguſtus the emperour of Rōe, that the people there ſhould repaire vnto their owne cities and dwelling places, there to be taxed: neither did the bleſſed virgine, though moſt highly in Gods fauour, and alſo being of the royall bloud of the ancient naturall kings of Iurie, diſdayne to obey the commandement of an heathen and forren prince, when God had placed ſuch a one ouer them: neither did ſhe allege for any excuſe, y she was great wich child, and moſt nere her time of deliuerance: Neither grudged ſhe at the length and tediousneſſe of the iourney from Nazareth to Bethlehem, from whence and whither ſhe muſt go to be taxed: Neither repined ſhe at the ſharpenesse of the dead tyme of winter, being the latter end of December, an vnhandſome time to trauell in, ſpecially a long iourney for a woman being in her caſe: but al excuſes ſet apart, ſhe obeyed, and came to the appointed place, where at her coming ſhe found ſuch great reſort and throng of people, that finding no place in any inne, ſhe was faine after her long painefull and tedious iourney, to take by her lodging in a ſtable, where

and willfull rebellion.

where also shee was deliuered of her blessed childe;
and this also declareth howe neare her time shee
tooke that iourney. This obedience of this most
noble, and most vertuous Ladie, to a forren and
pagan prince, doth well teach vs (whom compari-
son of her are most base and vile) what ready obe-
dience wee do owe to our naturall and gracious so-
ueraigne. Howbeit in this case the obedience of the
whole Jewish nation (being other wise a stubburn
people) vnto the commaundement of the same for-
ren heathen prince doth proue, that such Christians
as do not most readilie obey their naturall gracious
soueraigne, are far worse than the stubburn Jews,
whom yet we account as the worst of all the people.
But no example ought to be of more force wyth vs
Christians, than the example of Christ our maister
and sauour, who though hee were the son of God,
yet did alwayes behaue himselfe most reuerently to
such men as were in authoritie in the worlde in his
time, and he not rebelliously behaued himselfe, but
openly did teach the Jews to pay tribute vnto the
Roman emperor, though a foraine and a pagan
Prince, yea himselfe wyth hys Apostles payed tri-
but vnto him; and finally, being brought before
Pontius Pilate, a stranger borne, and an heathen
man, being lord president of Iurie, he acknowledged
his authoritie and power to be giuen him from
God, & obeyed patiently the sentence of most paine-
full and shamefull death, which the said iudge pro-
nounced & gaue most vniustly against him, wyth-
out any grudge, murmuring, or euill word once gi-
uing.

Lu. 2. 23.

Math. 17. d. 1
25. &c
Mat. 12. b. 17
Luke. 10. d. 55
Math. 17. 2.
Luke. 13. 1.
Iohu. 19. 20.
Mat. 27. c. 26.
Luk. 23. d. 24.

An

There

Against disobedience

There be many and diuerse other examples of the obedience to Princes, euen such as be euil, in the newe Testament, to the vtter confusion of disobedient and rebellious people, but this one may be an eternall example, which the Sonne of GOD, and so the Lord of all, Iesus Christ hath giuen to vs his Christians and seruautes, and such as may serue for all, to teach vs to obey Princes, though straungers, wicked and wrongfull, when GOD for our sinnes shall place such ouer vs. Whereby it followeth vnauoydably, that such as doe disobey or rebell against their owne naturall gracious soueraignes, howsoeuer they call themselves or bee named of others, yet are they indæde no true Christians, but worse than Jewes, worse than heathens, and such as shall neuer inioy the kingdome of heauen, which Christ by his obedience purchased for true christiāns, being obedient to him the king of all kings, and to their prince whome hee hath placed ouer them: the which kingdome the peculiar place of all such obedient subiects, I beseech God our heauenly father, for the same our sauioꝝ Iesus Christs sake to grant vnto vs, to whome with the holy ghost be all laud, honor, and glory, now and for euer, Amen.

Thus haue you hearde the second parte of this Homely, now good people let vs pray.

The prayer as before.

The

*The third part of the Homilie against
disobedience and wilful
rebellion,*



A I haue in the first part of this treatise shewed to you the doctrine of the holy Scriptures as concerning the obedience of true subiects to their princes, euen as wel to such as bee euill, as vnto the good, and in the Second part of the same treatie confirmed the same doctrine by notable examples, likewise taken out of the holy scriptures so remaineth it now that I partly doe declare vnto you in this third part, what an abhominable sin against god & man rebellion is, and how dreadfully the wrath of **GOD** is kindled & inflamed against al rebels, and what horrible plagues, punishments and deathes, and finally eternall damnation doeth hang ouer their heades: as howe on the contrarie part, good and obedient subiectes are in **GODS** fauour and be partakers of peace, quietnesse, and securitie, with other **GODS** manyfolde blessings in this worlde, and by his mercies through our sauiour **Christ**, of life euerlasting also in the worlde to come. How horrible a sin against **GOD** & man rebellion is, can possible be expressed according to þe greatness thereof. For he that nameth rebellion, nameth not a singular, or one onely sinne, as is theft, robbery, murder, and such like, but he nameth the whole pudle and sinke of all sinnes against **GOD** and man, against his prince, his countrey, his country-men,

Against disobedience

Rom. 13.
The first
table of
gods law
brokē by
rebellion
& the sins
of rebels
against
God.

his parents, his children, his kinsfolks, his friends,
and against all men vniuersally, all sinnes I laye
against **GOD** and all men heaped together na-
meth hee, that nameth rebellion. For concerning
the offence of Gods maiestie, who seeth not that re-
bellion riseth first to contempt of **GOD** and of
his holy ordinaunces and lawes, wherein hee so
straightly commaundeth obedience, forbiddeth dis-
obedience and rebellion? And besides the disho-
nour done by rebels vnto Gods holy name, by their
breaking of their othe made to their Prince, with
the attestation of gods name, and calling of his ma-
iestie to witnesse: who heareth not the horrible
othes and blasphemies of Gods holy name, that are
vled dayly amongst rebels, that is either amongst
them, or hearing the truth of their behauior? who
knoweth not that rebels doe not onely them selues
leauē all workes necessarie to be done vpon worke-
dayes, vndone, whiles they accomplishe their ab-
hominable worke of rebellion, and to compell o-
thers that would gladly be well occupied, to do the
same: but also howe rebels doe not onely leauē the
Sabboth day of the Lord vnsanctified, the Tem-
ple and Church of the Lord vnresorted vnto, but al-
so do by their workes of wickednesse most horrible
prophane and polute the **Sabboth** day, seruing sa-
tan and by doing of his worke, making it the De-
uils day, instead of the Lordes day? Besides that,
they compell good men that woulde gladly serue the
lord assembling in his temple & church vpon his day,
as becommeth the Lords seruants, to assemble and
meet armed in the field, to resist the fury of such rebels
Hea,

and willfull rebellion.

Bea and many rebels, leaste they should leaue any part of Gods commaundements in the first table of his law vnbroken, or any sinne against **G O D** vndone, Doe make rebellion for the maintenaunce of their images and idols, and of their idolatrie committed, or to be committed by them: and in despite of God, cut and teare in sunder his holy word, and tread it vnder their fete, as of late wee know was done. As concerning the second table of Gods law, and all sins that may bee committed against man, who seeth not that they be not contained in rebellion? For first the rebels Doe not onely dishonour their prince, the parent of their country, but also do dishonour and shame their naturall parents, if they haue any, do shame their kinned and friends, do disherite and vndo for euer their children and heirs. Thefts, robberies, & murders, which of all sins are most loathed of most men, are in no men so much nor so perniciously and mischieuously as in rebels. For the most errant thieves, and cruellest murderers that euer were, so long as they restraîne from rebellion, as they are not many in number, so spreadeth their wickednesse and damnation vnto a few, they spoile but a few, they shed the bloud but of few in comparison. But rebels are the cause of infinit robberies and murders of great multitudes, and of those also of whome they shoulde defende from the spoile and violence of other: and as rebels are many in number, so both their wickednesse and damnation spread it selfe vnto many. And if whooredome and adultery amongest suche persons as are agreeable to suche wickednes: are (as they inderd be most damnable)

The fift
comman-
dement.

The sixe
& eight
comman-
dement.

The se-
uenth cō-
mande-
ment.

Against disobedience

the ninth
commā-
dement,

The tenth
commā-
dement.

what are the forcible oppressions of matrons and mens wiues, and the violating and deflowring of virgins & maids, which are most rife with rebels? howe horrible and damnable thinke you are they? Now besides that, rebelles by breach of their faith giuen, an oth made to their prince, be guiltie of most damnable periuie: it is wondrous to see what false coloures and fayned causes, by flaunderous lies made vpon their Prince, and the counsellors, rebelles wyll deuise to cloke their rebellion withal, which is the worst and most damnable of all false witnesse bearing that may be possible. For what shoulde I speake of couetyng or desiring of other mens wiues, houses, landes, goodes, and seruants in rebels, who by their willes would leaue to no man any thing of his owne? Thus you see that all Gods lawes are by rebels violated and broken, and that all sinnes possible to be committed against God or man, be contained in rebellion: whych sins if a mā list to name by the accustomed names of the seuen capitall or deadly sins, as pride, enuie, wrath, couetousnesse, slooth, gluttony, and lecherie, he shall finde them all in rebellion, and amongst rebelles. For first, as ambition and desire to be alofte, which is the propertie of pride, stirreth vpe many mens mindes to rebellion, so cometh it of a Luciferian pride and presumption, that a fewe rebellious subiects shoulde set themselves by against the maiestie of their prince, against the wisdomme of the counsellors, against the power and force of all nobility, and the faithful subiects and people of the whole realm. As for enuy, wrath, murder, and desire of blood, and
couetous

and willfull rebellion.

couetousnesse of other mens goodes, landes, and li-
uings, they are the inseparable accidentes of all re-
bels, and peculiar properties that do vsually stir by
wicked men vnto rebellion. Now such as by rio-
tousnes, gluttony, Drunkennesse, excesse of apparell,
and vnchristie games, haue wasted their owne
goodes vnchristlie, the same are most apt vnto, and
most desirous of rebellion, whereby they trust to
come by other mens goodes, vnlawfully and vio-
lently. And where other gluttons and drunkards
take too much of such meats and drinks as are ser-
ued to tables, rebels wast and cōsume in short space
al corne in barns, fieldes, or else where, whole gar-
ners, whole store-houses, whole cellars, deuoure
whole flockes of sheepe, whole droues of oxen and
kine. And as rebels that are married, leauing their
own wiues at home, do most vngratiously: so much
more do vnmarried men worse than any stallands
or horses, being owne by rebellion sette at libertie
from correction of lawes which brydeled them
before, which abuse by force other mens wiues, and
daughters, and rauish virgins and maidens most
shamefully, abhominably, and damnable. Thus all
sinnes, by all names that sinnes may be named, and
by all meanes that all sinnes maye bee committed
and wrought, doe all wholye vypon heapes follow
rebellion, and are to be found altogether amongst
rebels. Nowe whereas, pestilence, famine,
and warre, are by the holpe Scriptures decla-
red to bee the greatest worldly plagues and mis-
eries that lightly can be, it is euident, that all the mi-
series that al these plagues haue in them, do wholye

2. Reg. 21
c. 14.

Against disobedience

altogether followe rebellion, wherein, as all they miseries be, so is there much moze mischief then in them all. For it is knowen that in the resorting of great companies of men together, which in rebellion happeneth both vpon the part of true subiects, and of the rebelles, by their close lying togeather, and corruption of the aire and place where they doe lie, with ordure and much filth, in the hot weather, and by vnwholesome lodging, and lying often vpon the ground, specially in rou'de and wet weather in winter, by their vnwholesome diet, and feeding at all times, and often by famine and lacke of meat and drinke in due time, and againe by taking too much at other times: It is wel knowne I say, that as wel plagues and pestilences, as all other kindes of sicknesses and maladies by these meanes growe vp and spring amongst men, whereby moe men are consumed at the length, than are by dint of sword suddenly slaine in the field. So that not onely pestilences, but also all other sicknesses, diseases, and maladies, do folow rebellion, which are much more horrible than plagues, pestilences, and diseases sent directly from God, as hereafter shall appeare moze plainely.

And as for hunger and famine, they are the peculiar companions of rebellion: for while rebels do in short time spoile and consume al corne and necessarie prouision, whiche men with their laboures hadde gotten and appointed vpon, for their finding the whole yeare after, and also do let all other men, husbandmen, and others, from their husbandrie, and other necessarie works, wherby prouision should

and wilful rebellion.

shoulde be made for timesto come, who saeth not
 that extreme famine and hunger must needs short-
 ly ensue and follow rebellion? Nowe whereas the
 wise king and godly prophet David iudged warre 2. Reg. 24
c. 14
 to be worse then either famine or pestilence, for that
 these two are often suffered by God, for mans amen-
 dement, and be not sinnes of themselves, but wars
 haue alwaies the sinnes and mischeises of men by-
 pon the one side or other ioined with them, and ther-
 fore is war the greatest of these worldy mischiefs,
 but of all wars, ciuill warre is the worst, and farre
 more abhominable yet is rebellion then anye ciuill
 warre, being vnworthy the name of any warre, so
 farre it exceedeth all warres in all naughtinesse, in
 all mischiefs, and in all abomination. And there- Mat. 12. b
 fore our sauiour Christ denounceth desolation and
 destruction to that realme, that by sedition and re-
 bellion is deuided in it selfe. Now as I haue shew-
 ed before, that pestilence and famine, so is it yet more
 euident that all the calamities, miseries, and mys-
 chiefes of warre, bee more grieuous and doe more
 followe rebellion, then any other warre, as beeing
 far worse then all other warres. For not only those
 ordinarie and vsuall mischiefs and miseries of o-
 ther wars, doe followe rebellion, as corne, and other
 things, necessarie to mans vse to be spoiled, Houses,
 Villages, Townes, cities, to be taken, sacked, bur-
 ned, and destroyed, not onely many very wealthy
 men, but whole countreys to be impouerished, and
 utterly beggered, many thousandes of men to bee
 slain and murdered, women and maides to bee vi-
 olated and deflowred: which things whē they are
 done

Against disobedience

the ninth
commā-
dement,

The tenth
commā-
dement.

what are the forcible oppressions of matrons and mens wiues, and the violatig and deflowring of virgins & maids, which are most rife with rebels? howe horrible and damnable thinke you are they? Now besides that, rebelles by breach of their faith giuen, an oth made to their prince, be guiltie of most damnable periurie: it is wondrous to see what false coloures and fayned causes, by flaunderous lies made vpon their Prince, and the counsellors, rebelles wyll deuise to cloke their rebellion withal, which is the worst and most daninable of all false witnesse bearing that may be possible. For what shoulde I speake of couetyng or desiring of other mens wiues, houses, landes, goodes, and seruants in rebels, who by their willes would leaue to no man any thing of his owne? Thus you see that all Gods lawes are by rebels violated and broken, and that all sinnes possible to be committed against God or man, be conteined in rebellion: whych sins if a mā list to name by the accustomed names of the seuen capitall or deadly sins, as pride, enuie, wrath, couetousnesse, slooth, gluttony, and lecherie, he shall finde them all in rebellion, and amoungest rebelles. For first, as ambition and desire to be alofte, which is the propertie of pride, stirreth vpp many mens mindes to rebellion, so cometh it of a Luciferian pride and presumption, that a fewe rebellious subiects shoulde set themselves by against the maiestie of their prince, against the wisdom of the counsellors, against the power and force of all nobility, and the faithful subiects and people of the whole realm. As for enuy, wrath, murder, and desire of blood, and
couetous

and willfull rebellion.

couetousnesse of other mens goodes, landes, and li-
uings, they are the inseparable accidentes of all re-
bels, and peculiar properties that do vsually stir by
wicked men vnto rebellion. Nowe such as by rio-
tousnes, gluttony, drunkennesse, excesse of apparell,
and vnthriftie games, haue wasted their owne
goodes vnthriftie, the same are most apt vnto, and
most desirous of rebellion, whereby they trust to
come by other mens goodes, vnlawfully and vio-
lently. And where other gluttons and drunkards
take too much of such meats and drinks as are ser-
ued to tables, rebels wast and cōsume in short space
al corne in barns, fieldes, or else where, whole gar-
ners, whole store-houses, whole cellars, deuoure
whole flockes of sheepe, whole droues of oxen and
kine. And as rebels that are married, leauing their
own wiues at home, do most vngratiously: so much
more do vnmarried men worse than any stallands
or horses, bring owne by rebellion sette at libertie
from correction of lawes which bydeled them
before, which abuse by force other mens wiues, and
daughters, and rauish virgins and maidens most
shamefully, abhominably, and dammably. Thus all
sinnes, by all names that sinnes may be named, and
by all meanes that all sinnes maye bee committed
and wrought, doe all wholye bypon heapes followe
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and warre, are by the holye Scriptures decla-
red to bee the greatest worldly plagues and mis-
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2. Reg. 21.
c. 14.

Against disobedience

altogether followe rebellion, wherein, as all they miseries be, so is there much more mischief then in them all. For it is knowen that in the resorting of great companies of men together, which in rebellion happeneth both vpon the part of true subiects, and of the rebelles, by their close lying together, and corruption of the aire and place where they doe lie, with ordure and much filth, in the hot weather, and by vniwholesome lodging, and lying often vpon the ground, specially in rou'de and wet weather in winter, by their vniwholesome diet, and feeding at all times, and often by famine and lacke of meat and drinke in due time, and againe by taking too much at other times: It is wel knowen I say, that as wel plagues and pestilences, as all other kindes of sicknesses and maladies by these meanes growe vpon and spring amongst men, whereby moe men are consumed at the length, than are by dint of sword suddenly slaine in the field. So that not onely pestilences, but also all other sicknesses, diseases, and maladies, do folow rebellion, which are much more horrible than plagues, pestilences, and diseases sent directly from God, as hereafter shall appeare more plainly.

And as for hunger and famine, they are the peculiar companions of rebellion: for while rebels do in short time spoile and consume al corne and necessarie prouision, whiche men with their laboures hadde gotten and appointed vpon, for their finding the whole yeare after, and also do let all other men, husbandmen, and others, from their husbandrie, and other necessarie works, wherby prouision should

and wilful rebellion.

shoulde be made for times to come, who saeth not that extreme famine and hunger must needs shortly ensue and follow rebellion? Nowe whereas the wise king and godly prophet Dauid iudged warre to be worse then either famine or pestilence, for that these two are often suffered by God, for mans amendment, and be not sinnes of themselves, but wars haue alwaies the sinnes and mischeifes of men bypon the one side or other ioined with them, and therefore is war the greatest of these worldly mischiefes, but of all wars, ciuill warre is the worst, and farre more abhominable yet is rebellion then anye ciuill warre, being vnworthy the name of any warre, so farre it excedeth all warres in all naughtinesse, in all mischiefes, and in all abomination. And therefore our sauour Christ denounceth desolation and destruction to that realme, that by sedition and rebellion is deuided in it selfe. Now as I haue shewed before, that pestilence and famine, so is it yet more euident that all the calamities, miseries, and mischiefes of warre, be more grieuous and doe more followe rebellion, then any other warre, as beeing far worse then all other warres. For not only those ordinarie and vsuall mischiefes and miseries of other wars, doe followe rebellion, as corne, and other things, necessarie to mans vse to be spoiled, Houses, Villages, Townes, citie, to be taken, sacked, burned, and destroyed, not onely many very wealthy men, but whole countreies to be impouerished, and utterly beggered, many thousandes of men to be slain and murdered, women and maides to be violated and deflowred: which things whē they are
Done

2. Reg. 24
c. 14

Mat. 12. b

Against disobedience

Done by forraine enemies, we doe much mourne, as we haue great causes, yet are all these miseries without anye wickednesse wrought by any of our owne Countrey men. But when these mischiefes are wrought in rebellion by them that shoulde bee friendes, by Countrey men, by kinse men, by those that shoulde defende their countrey, and countrey men from such miseries, the miserie is nothing so great, as is the mischiefe and wickednes when the subiects vnaturally doe rebel against their prince, whose honour and life they should defend, though it were with the losse of their owne liues: Countrey men to disturb the publique peace and quietnesse of their countrey, for defence of whose quietnesse they should spende their liues: the brother to seeke, and often to worke the death of his brother, the Sonne of the father, the father to seeke or procure the death of his sonnes, being at mans age, and by their faults to disherite their innocent Children and kinsmen their heires for euer, for whom they might purchase liuings and landes, as naturall parentes doe take care and paines, and to be at great costes and charges: and vniuersally in stead of all quietnesse, ioye, and felicitie, which doe follow blessed peace and due obedience, to bring in all trouble, sorrowe, disquietnesse of minds and bodies, and all mischiefe and calamitie, to turn all good order vpsidedown, to bring all good lawes in contempt, and to tread them vnder fete, to oppresse all vertue and honestie, and all vertuous and honest persons, and to sette all vice and wickednesse, and all vicious and wicked men at libertie, to worke their wicked willes, which
were

and wilful rebellion.

were before bridled by wholesome lawes, to weaken, to ouerthrowe, and to consume the strength of the Realme their naturall Countrey, as well by the spending and wasting of the money and treasure of the Prince and Realme, as by murdering of the people of the same, their owne Countrey-men, who should defend the honour of their Prince, and libertie of their countrey, against the iniunction of forraine enemies: and so finallye, to make their Countrey thus by their mischiefe weakned, ready to be a pray and spoyle to all outward enemies that wil inuade it, the vtter and perpetuall captiuitie, flauerie, and destruction of all their countrey-men, their children, their friends, their kinsfolks left alieue, whome by their wicked rebellion they procure to be deliuered into the hands of the forraigne enemies, as much as in them doeth lie. In forraygne warres our Countrey-men in the obtaining the victorie, win the prayse of valiantnesse, yea and though they were ouercommed and slaine, yet win they an honest commendation in this world, and die in a good conscience for seruing **G D**, their Prince, and their countrey, and be children of eternall saluation: But in rebellion how desperat and strong soeuer they bee, yet winne they shame heere in fighting againste **G D**, their Prince and Countrey, and therefore iustlye doe fall headlong into hell if they die: and liue in shame and fearefull conscience, though they escape. But commonly they be rewarded with shamefull deathes, their heades and carkasses sette vppon poles, and hanged in chaines, eaten with kytes and Crowes, iudged
bntwoz

Prou. 14.

Against disobedience

Rom. 13.

vnworthy y^e honour and burial, and so their soules, if they repent not (as commonly they doe not) the deuill harrieth them into hell, in the muddiest of their mischiefe. For which dreadfull execution, S. Paul sheweth the course of obedience, not only for feare of death, but also in conscience to Godward, for feare of eternall damnation in the world to come. Therefore good people, let vs, as the children of obedience, fear the dreadfull execution of God, and liue in quiet obedience to be the children of euermlasting saluation. For as heauen is the place of good obedient subjects, & hel the prison and dungeon of rebels against God & their prince: so is that Realme happie where most obedience of subiects doeth appeare, being the very figure of heauen: And contrarywise where most rebellions and rebels be, there is the expresse similitude of hell, and the rebels themselves are the very figures of fændes and Devils, and their captain the vnglorious patterne of Lucifer and Satan, the Prince of darknesse, of whose rebellion as they be followers, so shall they of his damnation in hell vndoubtedly be partakers, and as vndoubtedly children of peace, the inheritours of heauen with God the father, God the Sonne, and God the holy ghost: To whome be all honour and gloire for euer and euer, Amen.

Thus hane you heard the thirde part of this Homilie, now good people let vs pray.

The prayer as before,

The

*The fourth part of the Homilie against
disobedience and willfull rebellion.*

IN your further instruction (good people) to shewe vnto you how much almightie God doth abhorre disobedience and willfull rebellion, specially when rebels aduance theselues so high, that they arm themselves with weapon and stande in fielde to fight against God, their Prince, & their countrey: it shall not be out of the way to shewe some examples set out in the Scriptures, witten for our eternall erudition: we may sone know (good people) how heinous offence the trecherie of rebellion is, if wee call to remembraunce the heauie wrath and dreadfull indignation of almightie God against such subiectes as doe onely but inwardly grudge, mutter, & murmure against their gouernours, though their inwarde treason so priuily hatched in their breasts, come not to open declaration of their dooinges, as harde it is whom the deuil hath so farre entised against Gods word to keepe themselves there: no he meaneth stil to blow the cole, to kindle their rebellious harts to flame into open daeds, if he be not with grace speedily withstood.

Some of the children of Israel, being murmurers Nu, 11, 2,
against their Maiestates appointed ouer them by Nu, 12, c,
God, were stricken with soule leprosie: many were 10,
burnt vpp with fire sodainly sent from the Lorde: Num, 16,
sometime a great sort of thousands were consumed Psalm, 77
with the pestilence: sometime they were stinged to
death with a straunge kinde of fierie Serpentes:
and

The fourth part of the Homilie

and (which is most horrible) some of the captaines with their band of murmurers not dying by any v-
sual or naturall death of men, but the earth opening,
they with their wiues, children, and families, were
swallowed quicke downe into hell. Which horri-
ble destructions of such Israelits as were murmu-
Num. 16, rers against Moses, appointed by God to bee their
heade and chiefe Maiestrate, are recorded in the
book of Numbers, and other places of the scriptures
for perpetuall memorie and warning to al subiects,
howe highlve God is displeased with the murmur-
ring, and euill speaking of subiectes against their
Princes, for that as the Scripture recordeth, their
murmure was not onely against their Prince one-
Exod. 16, ly, being a mortall creature, but against God him-
b. 7. &c. self also. Now if such strange and horrible plagues,
did fall vpon such subiectes as did onely murmur
and speake euill against their heades: what shal be-
come of those most wicked impes of the Diuill that
do conspire, arme themselves, assemble great num-
bers of armed rebels, and leade them with them a-
gainst their prince and countrey, spoyling and rob-
bing, killing, and murdering all good subiectes that
doe withstand them, as many as they may preuaile
against: But those examples are written to stay vs
not only from such mischiefs, but also murmuring,
and speaking once an euill word against our prince,
which though any shoulde doe neuer so secretly, yet
doe the holy Scriptures shew that the verie birdes
of the ayre will be voyce them: and these so many
examples before noted out of the holy Scriptures
doe declare, that they shall not escape horrible pu-
nishment

and willfull rebellion.

nishment therefore. Nowe concerning actuall rebellion, amongst many examples set forth in the holy Scriptures: The example of Absolon is notable: who entering into conspiracie against king Dauid his father, both vsed the aduise of verie wittye men, and assembled a verie greate and huge companie of rebels: the which Absolon though he were moste goodly of person, of great nobilitie, being the Kinges Sonne, in great fauour of the people, and so dearelye beloued of the King himselfe, so much that he gaue commaundement that (notwithstanding his rebellion) his life shoulde be saued: when for these considerations, moste men were afraide to lay their hands vppon him, a great tre stretching out his arme, as it were for that purpose, caught him by the great and long bush of his goodly haire, lapping about it as hee fledde hastilye bareheaded vnder the said tre, and so hanged him vppe by the haire of his heade in the aire, to giue an eternall document, that neither comelinesse of personage, neither nobilitie, nor fauour of the people, no nor the fauour of the king himselfe, can saue a rebell from due punishment: **G O D** the King of all Kinges being so offended wyth hym, that rather than hee shoulde lacke due execution for his treason, euerye tre by the way will bee a gallous or gibbet vnto him, and the haire of his one heade will bee vnto him in steade of an halter to hang him by wyth, rather than he shoulde lacke one. A fearefull example of gods punishment (good people) to consider. Now Achitophell, though otherwise an exceeding wise man, yet the mischieuous Counsellour of Absolon: Achitop.
in

Ecc. 10. d.

2 Reg. 15,

c. 12. &

17. 2. 1. &

c. 11. & 16

b. 7. 18.

2 Reg. 18.

25.

2 Reg. 18,

b. 9.

The fourth part of the sermon

in this wicked rebellion, for lacke of a hangman, a
 2 Re, 15, c convenient seruitour for such a traitour, went and
 12, & 6, d hanged by himselfe. A worthy end of all such rebels,
 24, 13, & who rather then they shoulde lacke due execution,
 17, f, 23, wil by Gods iust iudgement, become hangmen vn-
 2, Reg, 18. to themselves. Thus happened it to the Captaines
 c. 7, 8, 9, of that rebellion: beside fourtie thousand of rascall
 rebelles slaine in the fielde, and in the chafe. Like-
 wise it is to be seene in the holy Scriptures howe
 that great rebellion which the traitor Saba moued
 in Israel, was sodainly appeased, the hed of the cap-
 2 Reg, 20, taine traitour (by the meanes of a saely woman) be-
 ing cut off. And as the holy Scriptures doe shew,
 so doeth daily experience proue, that the counsels,
 conspiracies, and attempts of rebles, neuer tooke
 effecte, neither came to good, but to moste horrible
 ende. For though God doth oftentimes prosper iust
 12, b, and lawfull enemies, which be no subiects against
 their forrainge enemies: yet dyd he neuer long pro-
 sper rebellious subiects against their Prince, were
 they neuer so great in authority, or so many in num-
 ber. Fiue princes or kings (for so the scripture tear-
 14 meth them) with all their multitudes, could not
 preuaile against Chodorlaomer, vnto whome they
 had promised loyaltye and obedience, and had con-
 tinued in the same certain yeres, but they were all
 ouerthrowen and taken prisoners by him: but A-
 braham with his familie and kinsefolks, and hand-
 full of men in respecte, owing no subiection vnto
 Chodorlaomer, ouerthrew him and all his hoast in
 battell, and recouered the prisoners, and deliuered
 them. So that though warre bee so dreadfull and
 cruell

and willfull rebellion.

cruell a thing as it is, yet doeth God prosper a few
 in lawfull warres with forraigne enemies against
 many thousands: but neuer yet prospered hee sub-
 iectes beeing rebels against their naturall Soue-
 raigne, were they neuer so great or noble, so many,
 so stout, so wittie, and politike, but alwayes they
 came by the ouerthrow, and to a shamefull ende:
 so much doeth God abhor rebellion more then other
 warres, though otherwise being so dreadfull, and so
 great a destruction to mankind. Though not one-
 ly great multitudes of the rude & rascall commons,
 but sometime also men of great witte, nobilitie, and
 authoritie, haue moued rebellions againste their
 lawfull Princes (wheras true nobilitie should most
 abhorre such vilanous, and true wisdom should
 most detest such frantike rebellion) though they
 should pretend sundrie causes, as the redresse of the
 common wealth (which rebellion of all other mis-
 chiefs doth most destroy) or reformation of religion
 (wheras rebellion is most against all true religion)
 though they haue made a great shew or holy mea-
 ning by beginning their rebellions with a coun-
 terfeite service of God (as did wicked Absolon be-
 ginne his rebellion with sacrificing vnto God)
 though they display and beare about ensignes, and
 banners, which are acceptable vnto the rude igno-
 rant common people, great multitudes to whome
 by such false pretences and shewes they do deceiue,
 and drawe vnto them yet were the multitudes of
 the rebels neuer so huge and great, the Captaines
 neuer so noble, politike and wittie, the preten-
 ces fayned to be neuer so good and holy, yet the
 Do spedy

2, Reg. 17
c. 12,

The fourth part of the Homilie

spee die ouerthrowe of all rebelles, of what number, state, or condition so euer they were, or what colour or cause soeuer they pretended, is, and euer hath bene such, that **GOD** thereby doeth shew that he alloweth neither the dignitie of any person, nor the multitude of any people, nor the weight of any cause, as sufficient for the which the subiectes may moue rebellion against their Princes. Turne ouer and reade the histories of all nations, looke ouer the **Chronicles** of our owne countrey, call to minde so many rebellions of olde time, and some yet fresh in memorie, ye shall not find that **God** euer prospered any rebellion against their naturall and lawfull prince, but contrariwise that the rebels were ouerthrowen and slaine, and such as were taken prisoners dreadfully executed. Consider the great and noble families of dukes, marqueses, erles, and other lords, whose names ye shall read in our **chronicles** now cleane extinguished and gone, and seeke out the causes of the decay, you shall finde, that not lacke of issue and heirs male hath so much wrought that decay, and waste of noble blouds and houses, as hath rebellion. And forsomuch as the redresse of the common wealth hath of olde bin the vsuall fayned pretence of rebels, and religion now of late beginneth to be a coulour of rebellion: Let all godlie and discreet subiects consider wel of both, and first concerning religion. If peaceable king **Salomon** was iudged of **God** to be more meete to builde hys temple (whereby the ordering of religion is meant) than his father king **Dauid**, though otherwise almost godly king, for that **Dauid** was a greate warrior,

and willfull rebellion.

warrior, and had shed much bloud, though it were in his warres against the enemies of God: of thys may all godly and reasonable subiects, consider that a peaceable prince, specially our moste peaceable and mercifull Quene, who hath hitherto shedde no bloud at all, no not of her most deadly enemyes, is more like and farre meeter eyther to sette byppe, or to maintayne true religion, than are bloudye rebelles, who hath not shedde the bloude of Gods enemyes, asking David had done, but doe seeke to shedde the bloude of Gods friendes, of their owne countrey-men, and of their owne most deare frinds and kinsfolke, yea the destruction of their moste gracious Prince and naturall Countrey, for defence of whome they ought to bee readie to shedde their bloude if nede shoulde so require. What a religion it is that such men by such meanes woulde restore, maye easily bee iudged: euen as good a religion surely, as rebelles bee good men and obedient subiectes, and as rebellion is a good meane of redresse and reformation, being it selfe the greatest deformation of all that may possible be. But as the truth of the gospel of our Saviour Christ, being quietly and soberly taught, though it doe cost them their liues that doe teach it, is able to maintayne the true religion: so hath a frantike religion nede of such furious maintenances as is rebellion, and of such patrons as are rebelles, beeing readie not to die for the true religion, but to kill all that shal or dare speake against their false superstition and wicked idolatry. Now concerning pretences of any redresse of the common-wealth, made by rebels, euery

The fourth part of the Homilie

man that hath but halfe an eie, may see howe baine they be, rebellion being as I haue before declared the greatest ruine and destruction of all common-wealthes that may bee possible. And who so looketh on the one part vppon the persons and gouernment of the Quenes most honourable counsellors, by the experiment of so many yeares proued honorable to her Maiestie, and most profitable and beneficiall vnto our Countrey and countrey men, and on the other parte, considereth the persons, state and conditions of the rebels themselves, the reformers, as they take vppon them of the present gouernment, hee shall finde that the most rashe and hair-brained men, the most greatest vnrhists, that haue most lewdely wasted their owne goods and Landes, those that are ouer the eares in deptte, and such as for their thefts, roberies and murders, dare not in any well gouerned common-wealth, where good lawes are in force, shewe their faces, such as are of most lewd and wicked behauior and life, and all such as will not, or cannot liue in peace, are alwaies most readie to moue rebellion, or take parte with the rebels. And are not these met men, trow you, to restore the common-wealth decayed, who haue so spoiled and consumed all their owne wealth and thrift? and very like to amend other mens manners, who haue so vile vices, and abhominable conditions themselves? Surely that which they falsely call reformation, is in deede not onely a defacing or a deformation, but also an vtter destruction of all common-wealth, as would wel appeare, might the rebels haue their willes, and doeth right wel, and

and willfull rebellion.

too well appear by their doing in such places of the countrey where rebels do route, where though they carrie but a very little while, they make suche reformation that they destroy all places, and vndo all men where they come, that the childe yet vnborne may rue it, and shall many yeares hereafter curse them. Let no good and discret subiectes therefore follow the flagge or banner displayed to rebellion, and borne by rebels, though it haue the image of the plough painted therein, with, God speed the plough, written vnder in great letters, knowing that none hinder the plough more than rebelles, who will neither go to plow themselves, nor suffer other to go to it. And though some rebels beare the picture of the fiue woundes painted, agaynst those who putte their only hope of saluatiō in the woundes of Christ, not those woundes which are painted in a clowt by some lewd painter, but in those woundes whych Christ himselfe bare in his pretious body: though they, little knowing what the crosse of Christ meaneth, which neyther caruer nor painter can make, do beare the image of the crosse painted in a rag, agaynst those that haue the crosse of Christ painted in their hearts, yea though they paint withall in their flags, Hoc signo vinces, By this signe thou shalt get the victorie, by a most sonde imitation of the posie of Constantinus Magnus, that noble christian emperor & great conqueror of Gods enemies, a most vnnique ensigne for rebels, the enemies of God, their prince and countrey, or what other banner soeuer they shall beare: yet let no good and godly subiect, vpon any hope of victorie or good successe, followe suche

195.
The fourth part of the Homilie

standard bearers of rebellion. For as examples of such practises are to be found as well in the histories of olde, as also of latter rebellions, in our fathers, and our fresh memorie: so notwithstanding these pretences made and banners borne, are recorded withal to perpetuall memorie, the great and horrible murders of infinite multitudes and thousandes of the common people slaine in rebellion, dreadfull executions of the authours and captaines, the pittifull vndwing of their wiues and children, and disheriting of the heires of the rebels for euer, the spoiling, wasting, and destruction of the people & countrey where rebellion was first begunne, that the childe then yet vnborne might rue & lament it, with the finall ouerthrowe, and shamefull deathes of all rebels, set forth as well in the histories of forrain nations, as in the Chronicles of our owne countrey, some thereof being yet in fresh memorie, which if they were collected together, would make many volumes and booke: But on the contrarie parte, al good lucke, successe and prosperitie that euer happened vnto any rebels of any age, time or countrey, may be contained in a verie few lines or wordes.

Wherefore to conclude, let al good subiects, considering how horrible a sin against God, their prince, their countrey, and countrey-men, against al gods and mans lawes rebellion is, being indæd not one generall sinne, but all sinnes against god and man heaping together, considering the mischieuous life and deedes, & the shameful endes and deathes of al rebels hitherto, and the pitiful vndwing of their wiues, Children, and families, and disheriting of
their

against willfull rebellion.

their heires for euer, and aboue all thinges considering the eternall Damnation that is prepared for all impenitent rebels in hell with Sathan the first founder of rebellion, and graund Captayne of al rebels, let all good subiects I say, considering these thinges, auoyde and flee all rebellion, as the greatest of all mischiefes, and imbrace due obedience to God and our Prince, as the greatest of all vertues, that we may both escape all euils and miseries that doe followe rebellion in this worlde, and eternall Damnation in the worlde to come, and enioy peace, quietnesse and securitie, with all other Gods benefites and blessinges which followe obedience in this lyfe, and finally maye enioy the kingdome of heauen, the peculiar place of all obedient subiectes to God and their Prince, in the world to come: which I beseech God the King of all kings, graunt vnto vs for the obedience of his Sonne our Sauour Iesus Christe, vnto whome with the Father and the holye ghost, one God the King immortal, al honour, seruice and obedience of al his creatures is due for euer and euer, Amen.

Thus haue you heard the fourth part of this homilie, now good people let vs pray.

The prayer as before.

Against disobedience
The fift part of the Homilie against
disobedience and wilful
rebellion.



Whereas after both doctrine, and exam-
ples of due obedience of subiectes to
their Princes, I declared lastly vnto
you what an abhominable sin against
God & man rebellion, is & what horri-
ble plagues, punishments, and deathes, with death
euerlasting, finally doth hang ouer the heads of all
rebels.

It shal not either be impertinent, or vnprofitable
now to declare who they be, whome the Deuill, the
first authour and founder of rebellion, doeth chiefe-
lye vse to the stirring vppe of subiectes to rebell a-
gainst their lawfull princes: that knowing them,
ye may flee them and their damnable suggestions,
auoyd all rebellion, & so escape the horrible plagues,
and dreadfull death, and damnation eternall final-
ly due to all rebels.

Though many causes of rebellion may be recko-
ned, and almost as many as there be vices in men
and women, as hath bin before noted: Vea in this
place I wil onely touch the principall and moſte
vsuall causes as specially ambition and ignorance.
By ambition, I meane the vnlawful and restless
desire in men, to bee of higher estate than God
hath giuen and appointed vnto them. By ignorance
I meane no vnskilfulnesse in artes or sciences, but
the lacke of knowledge of God blessed wil
declared in his holye woorde, which teacheth both
extreme:

and wilful rebellion.

extremely to abhorre al rebellion, as being the roote of all mischief, and specially to delight in obedience, as the beginning and foundation of all goodnesse, as hath bene also before specified. And as these are the two chiefe causes of rebellion, so are there specially two sortes of men, in whome these vices doe raigne, by whome the diuell, the author of all euill, doth chiefly stir vp all disobedience and rebellion.

The restless ambitious hauing once determined by one means or other to atchieue to their intended purpose, when they cannot by lawfull and peaceable meanes cline so high as they doe desire, they attempt the same by force and violence: wherein when they cannot preuaile against the ordinarie authoritie and power of lawfull princes and gouernors themselves alone, they doe seeke the ayde and helpe of the ignoraunt multitude, abusing them to their wicked purpose. Wherefore seeing a few ambitious and malicious are the authors and heades, and multitudes of ignorant men are the ministers and furtherers of rebellion, the chiefe point of this part shall be aswel to notifie to the simple and ignorant men who they be, that haue bene and be vsually all authors of rebellion, that they may know them: and so to admonishe them to beware of the subtile suggestions of such restless ambitious persons, and so to flæ them: that rebellions (though attempted by a few ambitious) through the lacke of maintenance by any multitudes, may speedily and easilie wythout any great labour, danger, or damage, bee repressed and clearely extinguished. It is well known aswell by all histories, as by dayly experience, that

The fift part of the Homilie

that none haue eyther more ambitionly aspired aboue emperours, kings, and princes: nor haue more perniciously incoued the ignorant people to rebellion againste their Princes, than certayne persons which falsely challenge to themselves to bee onely counted and called spirituall. I must therefore here yet once againe briefly put you (good people) in remembrance out of Gods holy worde, how our sauour Iesus Christ & his holy apostles, the heads and chiefe of all true spirituall and ecclesiastical men, behaued themselves towards the princes and rulers of their tyme, though not the best governours that euer were, that you bee not ignorant whether they be the true disciples and folowers of Christ and his Apostles, and so true spirituall men, that either by ambition, do so highly aspire, or do most maliciously teach, or most perniciously do execute rebellion againste their lawfull princes, being the woorst of all carnall workes, and mischieuous deedes. The holy scriptures do teach most expressly that our sauour Christ himselfe, & his apostles Saint Paul, Saint Peter with others, were vnto the magistrats and higher powers, which ruled at their beeing hypon the earth, both obedient themselves, and dyd also diligently and earnestly exhort all other christians, to the like obedience vnto their princes and gouernours: wiyerby it is euident that men of the cleargie, and ecclesiastical ministers, as their successors ought both themselves specially, and befoze other, to bee obedient vnto their Princes, and also to exhorde all others vnto the same. Our Sauour Christ likewise teaching by hys doctrine that hys

kingdome

Math. 17. d. 25

Mar. 12. b. 14.

Luk. 20. d. 25.

Math. 27.

Luke. 23.

Rom. 13. 21. &c.

1. Pet. 2. c. 13.

Iohn. 6. b. 15.

&c. 18. f. 36.

against wilful rebellion.

kingdome was not of this worlde, dyd by hys example by fleeing from those that would haue made hym king, confirme the same: expressly also forbidding his Apostles, and by them the whole cleargie, al princely dominion ouer people and nations, and hee and his holy Apostles likewise, namelye, Peter and Paule, dyd forbidde vnto all ecclesiastical ministers dominion ouer the church of Christ. And indeede whyles the Ecclesiastical ministers contynued in Christes Church in that order that is in Christes worde ascribed vnto them, and in Christian kingdomes kept themselves obedyent vnto their owne Princes, as the holie Scriptures doth teach them: both was Christes Church more cleare from ambitious emulations and contentions, and the state of christian kingdomes, lesse subiecte vnto tumultes and rebellions. But after that ambition and desire of dominion entred once into ecclesiastical ministers, whose greatnes after the doctrine and example of our Saviour, shoulde chiefly stande in humbling themselves: and that the Bishoppe of Rome being by the order of GODS worde none other than the Bysshop of that one see and diocesse, and neuer yet wel able to gouerne the same, dyd by intollerable ambition challenge, not onely to bee the heade of all the Church dispersed throughout the worlde, but also to bee **LORD** of all kingdomes of the worlde, as is expressely sette forth in the booke of his owne Canon lawes, most contrary to the doctrine and example of our Saviour christ, whose vicar, & of his holy apostles namly Peter, whose successour he pretēdeth to be: after his
ambi-

Mat. 20. d. 29.
Mark. 10. f. 42
Luke. 22. c. 25
Mark. 23. a. 8.
Luke. 9. f. 46
2. Cor. 1. d. 24
1. Pet. 5. a. 3

Math. 18. a. 4.
& 20. d. 28.
Luke. 9. f. 48.
& 22. c. 27.

Ser, decert
lib, 3, a, v-
nic, & li, 5,
tit, 9, ca, 5,
in, gloss.

Against disobedience

ambition entred, and this challenge once made by the Bishop of Rome, he became at once the spoiler & destroyer both of the church, which is the kingdom of our saviour Christ, and of the christian empire, and al Christian kingdomes, as an vniuersall tyrant ouer all. And whereas before that challenge made there was great amitie and loue amongst the christians of all countries, herebpon beganne emulation, and much hatred betwene the bishop of Rome and his cleargie and friendes on the one parte, and the Grecian clergie and christians of the east on the other part, for that they refused to acknowledge anye such supreamie authoritie of the bishop of Rome ouer them: the bishop of Rome for this cause amongst other, not only naming them, and taking them for schismatiks, but also neuer ceasing to persecute them, and the emperours who had their sea and continuance in Græce, by stirring of the subiects to rebellion against their soueraigne lordes, and by raising deadly hatred and most cruell wars betweene them and other Christian Princes. And when the bishops of Rome had translated the title of the emperour, and as much as in them did lie, the empire it selfe, from their lord the emperour of Græce, and of Rome also by right, vnto the christian princes of the west, they became in short space no better vnto the west emperours than they were before vnto the emperours of Græce: for the vsuall discharging of subiectes from their othe of fidelitie made vnto the emperours of the west their soueraigne lordes, by the bishoppes of Rome: the vnnaturall stirring vp of the subiects vnto rebellion against their princes,
yea

against willfull rebellion.

pen of the sonne against the father, by the Bishoppe of Rome: the most cruell and bloudie warres raised amongst Christian Princes of all kingdomes: the horrible murder of infinite thousands of christian men being slaine by christians: and which insued thereupon, the pitifull losses of so many goodlie citties, countreys, dominions, and kingdomes, sometyme possessed by Christians in Asia, Africa, Europa: the miserable fall of the empire and church of Greece, sometyme the moste flourishing parte of Christendome, into the handes of the Turkes: the lamentable diminishing, decay, and ruine of christian religion: the dreadfull increase of Paganitie, and power of the Infidels and miscreants and all by the practise and procurement of the Bishoppe of Rome chiefly is in the histories and cronicles written by the bishop of Romes owne fauourers & friends, to be seene, and is well knowne vnto al such as are acquainted with the said histories. The ambitious intent and most subtil drifts of the bishops of Rome in these practises, appeared most evidently by their bold attempt in spoiling and robbing the emperors of their townes, cities, dominions, and kingdomes, in Italie, Lombardie, and Sicilie, of ancient right belonging vnto the Empire, and by the ioyning of them vnto their bishopricke of Rome, or else giuing them vnto straungers, to holde them of the Church and Bishoppe of Rome, as in capite, and as of the chiefe lords thereof, in which tenure they holde of the most parte thereof, euen at this day. By these ambitious and indeed traitorous means, and spoyling of their Soueraigne Lordes, the
bishops

The fift part of the Homilie

bishoppes of Rome, of priestes, and none other by right than the Bishoppes of one citie and diocesse are by false vsurpation become great lordes of manie Dominions, mightie princes, yea or Emperors rather, as clayming to haue Dyuers Princes and kinges vnto their vassalles, liege men, and subiectes: as in the same histories written by their owne familiars and courtiers is to be seene. And indeede since the time that the Bishoppes of Rome by ambition, treason, and vsurpation atchieued, and attained vnto this heigh and greatnesse, they behaued themselues more like princes, kinges, and emperors in all things, than remained like priests, bishops, and ecclesiasticall, or (as they would be called) spirituall persons, in any one thing at all. For after this rate they haue handled other kinges and princes of other realmes throughout christendome, as wel as their soueraigne lordes and emperours, vsually discharging their subiectes of their othe of fidelitie, and so stirring them vp vnto rebellion against their naturall Princes, whereof some examples shall in the last part hereof be notified vnto you.

Wherefore let all good subiectes, knowyng these the speciall instrumentes, and ministers of the Diuell, vnto the stirryng vppe of all rebellions auoyde and flee them, and the pestilent suggestions of such foraine vsurpers and their adherents, and embrace all obedience to G D, and their naturall Princes and soueraignes, that they may enioy Gods blessings, and their Princes fauor, in all peace, quietnesse, and securitie in this world,

against willfull rebellion.

worlde, and finally attaine through Christ our sa-
uioꝝ, lyfe euerlasting in the worlde to come: which
God the Father foꝝ the same our Saviour Iesus
Christ his sake graunt vnto vs all, to whome with
the holie ghost, be all honoꝝ and gloꝝie, worlde with-
out end, Amen.

Thus haue you heard the fift part of this Homi-
lie, now good people let vs pray.

The prayer as before.

The sixt and last part of the Homilie
against disobedience and willfull
rebellions.



Now whereas the iniuries, oppressi-
ons, raueny, and tyrannye of the bi-
shoppes of Rome, vsurping aswell
againste their naturall Lordes and
Emperours, as againste all other
christian kings and kingdoms, and
their continual stirring of subiectes to rebellions
against their soueraigne Lordes, whereof I haue
partlye admonished you before, were intollera-
ble: and it maye seme more than maruayle,
that any subiects would after such sort holde wyth
vnnaturall foꝝren vsurpers against their owne so-
ueraigne lordes, and naturall countrey: It remay-
neth that I declare the meane whereby they com-
passed these matters, & so to conclude this whole
treatie of due obedience, and against disobedience
and

The sixt part of the Homilie

Of igno-
rance of
the sim-
ple peo-
ple the
later part.

and wilfull rebellion. You shall vnderstande, that by ignorance of Gods word, wherin they kept all men, specially the common people, they wrought and brought to passe all these things, making them beleue, that all that they sayd was true, all that they didde was good and godly, and that to holde wyth them in all thinges, against father, mother, prince, countrey, and all men, was most meritori-
ous. And in dede what mischiefe will not blinde ignorance, lead simple men vnto?

Math, 27
Luke, 13,

By ignorance the Jewish cleargie induced the common people to aske the deliuerie of Barrabas the seditious murderer, and to sue for the cruell crucifi-
ing of our sauior Christ for that hee rebuked the am-
bition, superstition, and other vices of the high
priests and clergie. For as our sauior Christ testi-

Lu. 13, 34

fieth, that those who crucified him wist not what
they did: so doth the holy Apostle Saint Paul say,

1 Cor, 28,

If they had knowen, if they had not bene igno-
rant, they would neuer haue crucified the Lorde of

Iohn 15, d
21, &, 16,
3, 23,

glorie: but they knew not what they did. Our sa-
uior Christ himselfe also foreshewed that it should
come to passe by ignorance, that those who shoulde
persecute and murder hys Apostles and disciples,
should think they did God acceptable sacrifice, and
good seruice: as it is also verified at this day. And
in this ignorance haue the bishoppes of Rome kept
the people of God, specially the common sort, by no
meanes so much, as by wythdrawing of the word
of God from them, and by keeping it vnder the
baile of an vnknown strange tongue. For as it ser-
ued the ambitious humour of the bishopps of Rome,

to

against willfull rebellion.

to compel all nations to vse the naturall language of the citie of Rome, where they were Bishoppes, whych shewed a certayne acknowledging of subiection vnto them: so yet serued it much more their craftie purpose, thereby to keepe all people so blynd, that they not knowing what they prayed, what they beleued, what they were commaunded by GOD, might take all their commandementes for Gods, for as they would not suffer the holy Scriptures or church-seruice to be vled or had in anye other language than the Latine: so were verie few, euen of the moste simple people taught the Lordes prayer, the articles of the faith, and the tenne commandements, other wise than in Latine, whych they vnderstode not: by which vniuersall ignorance, all men were readie to beleue whatsoeuer they sayd, and to do whatsoeuer they commanded. For to imitate the Apostles phrase: If the emperors subiectes had knowen out of Gods woord their duty to their prince, they woulde not haue suffered the bishop of Rome to persuaade them to forsake their soueraigne lord and emperour against their othe of fidelity, and to rebell against hym, onely for that hee cast Images (vnto the which idolatrie was committed) out of the Churches, which the bishoppe of Rome bare them in hand to be heresie. If they had known of Gods woord but as much as the ten commandementes, they shoulde haue found that the bishop of Rome, was not onely a traytor to the emperour his liege Lord, but to God also, and an horrible blasphemmer of his maiestie, in calling his holy woord and commaundement, heresie: & that which the bi-

Si cognouissent.

Gregori, 2, c. 3, An, Dom, 7 26 In the second commandement.

The sixt part of the Homilie

shop of Rome, tooke for a iust cause to rebell againste his lawfull prince, they might haue knowen to be a doubling and tripling of his most heynous wickednes, heaping with horrible impietie and blasphemie. But least the poore people shoulde knowe too much, he would not let them haue as much of Gods word as the tenne commandements wholly and perfectly, withdrauing from them the second commandement, that be trayeth his impietie, by a subtile sacriledge. Had the emperours subiectes lyke wyse knowen, and beene of any vnderstanding in gods worde, woulde they at other times haue rebelled against their souerainge Lord, and by their rebellion haue holpen to depose hym, onely for that the bishoppe of Rome dyd beare them in hande, that it was symonie and heresie too, for the emperour to giue any ecclesiasticall dignities, or promotions to his learned captaines, or other of his learned cleergie, whych all christian emperours before hym had doone without controlement: Woulde they, I say, for that the bishoppe of Rome bare them so in hand, haue rebelled by the space of more than fortie yeres together against him, wyth so muche shedding of christian bloud, and murder of so many thousandes of Christians, and finally haue deposed their soueraigne Lorde, had they knowen and had in Gods word any vnderstanding at al? Specially had they knowen that they did al this to plucke from theyr soueraigne lorde, and his successors for euer, their auncient right of the empire, to giue it vnto the Romish cleergie, and to the bishoppe of Rome, that he might for the conformation of one Archbisshop, and
for

Henric, 4.
Gregor, 7.
Anne Do-
mini 176.
Pascha, 4.
Ann. 199.

against willfull rebellion.

for a Romish ragge, which he calleth a Pall, scarce worth twelue pence, receiue many thousand crowns of gold, and of other bishops, like wise greates sums of mony for their bulles, whych is simony in dede: Would, I say, christian men and subiects by rebellion haue spent so much christian bloude, and haue deposed their natural most noble, and most valiant prince, to bring the matter finally to this passe, had they knowen what they did, or had any vnderstanding in Gods word at all? And as these ambitious vsurpers the bishops of Rome haue ouerflowed all Italie and Germany with streams of christia blood shed by the rebellions of ignorant subiectes against their natural lords and emperors, whom they haue stirred thereunto by such false pretences: so is there no countrey in christendome, which by their lyke meanes and false pretences hath beene ouersprinkled with the blood of subiectes by rebellion against their natural soueraygnes, stirred by by the same bishops of Rome.

And to vse one example of our owne Countrey: king Iohn
The bishop of Rome did picke a quarrel to king John of england, about the electiō of Stephā Langton to the bishopricke of Canterburpe, wherein the king had auncient right, being vled by his progenitors, al christian kings of England before him, the bishops of Rome hauing no right, but had begunne then to vsurpe vpon the kings of England, and al other christian kinges, as they had before doone against their soueraigne Lordes and Emperors: proceeding euen by the same waies and meanes, and likewise cursing king John, & discharging his
sub:

The fourth part of the Homilie

Innocen-
tus. 3

Philip
Fren. kin.
Lewes,
Dolphin
of France.

subiectes of their othe of fidelitie to their soueraigne
Lorde. Now had English men at that time knowe
their duty to their prince set forth in Gods worde,
woulde a great many of nobles, & other Englishmen
naturall subiectes, for this forren and unnaturall
surper his vaine curse of the king, & for his fayned
discharging of them of their oth and fidelitie to their
naturall Lorde, vpon so slender or no ground at all
haue rebelled against their Soueraigne Lorde the
king? Woulde English subiects haue taken part a-
gainst the king of England, & against English men
with the French king & French men, being incen-
sed against this reline by the bishop of Rome? Wold
they haue sent for & receiued the Dolphin of France
with a great army of French men into the reime of
England? Would they haue sworn fidelitie to him,
breaking their oth of fidelitie to their naturall lorde
the king of england, and haue stood vnder the Dol-
phins baner displaied against the king of england?
Would they haue expelled their soueraigne lord the
king of england out of London, & chiefe citie of eng-
land, & out of the greatest part of england, vpon the
south side of Trete, euen vnto Lincolne, & out of Lin-
colne it selfe also, and haue deliuered the possession
thereof vnto the Dolphin of France wherof he kept
the possession a great while? Would they, being En-
glish men haue procured so great shedding of english
bloud, and other infinite mischiefes and miseries
vnto England their natural country, as did solow
these cruel wars & traitorous rebellion, the fruits
of the bishop of Romes blessings? Would they haue
driven their naturall soueraigne Lorde the king of
England

against willfull rebellion.

England to such extremitie, that hee was inforced to submitte himselfe vnto that forraygne false vsurper the Bishop of Rome, who compelled hym to surrender vpp the crowne of Englande into the handes of his Legate, who in token of possession kept it in his handes diuerse daies, and then deliuered it againe to king John, vpon the condition that the king and hys successeurs, kinges of Englande should hold the crowne, and kingdome of England of the Bishop of Rome, and hys successeurs, as the vassals of the sayde Bishops of Rome for euer: in token whereof, the kinges of Englande should also pay a yeerely tribute to the said Bishoppe of Rome as his vassals and liege men: Would Englishmen haue brought their Soueraigne Loide, and naturall Countrey into this thraldome and subiection to a false forraigne vsurper, had they knowne & had anye vnderstanding in gods worde at all: Out of the which most lamentable case, and myserable tyrannie, rauerie, and spoyle of the moste greedye Romish wolues ensuyng here vpon, the kinges and Realme of England could not ridde themselves by the space of manye yerres: after the Bishop of Rome by his ministers continually not onely spoiling the Realme and kinges of England of infinite treasure, but also wyth the same money hyrping and mayntaining forraigne enemies against y Realme and kinges of Englande to keepe them in such his subiection that they shoulde not refuse to paye whatsoeuer those vnassatiable wolues byd greedilie gape for, and suffer whatsoeuer those cruell tyrants would lay vpon the. Would Englishmen haue suffered this? Would they by rebellion haue caused

Pandolphus,

See the Acts of parliamēt in king Edward the 3. his dayes.

The sixt part of the Homilie

Math. 2.

this trouble you, and all for the Bishoppe of Romes
causelesse curse, hadde they in those dayes knowne,
and vnderstood, that God doth curse, the blessings,
and blesse the curses of such wicked blurping Bi-
shops and Tyrants? As it appeared afterwarde in
king Henry the 8. his daies, & king Edward the 6.
& in our gracious Soueraignes dayes that nowe
is, where neither the Popes curses, nor Gods ma-
nifolde blessings are wanting. But in king Johns
time, the Bishop of Rome vnderstanding the brute
blindnesse, ignorance of Gods worde, and supersti-
tion of Englishmen, and howe much they were en-
clined to worship the Babylonicall beast of Rome,
and to feare all his threatninges, and causelesse cur-
ses, hee abused them thus, and by their rebellion
brought this noble Realme, & kinges of Englande
vnder his most cruell tyrannie, and to bee a spoyle
of hys most vile and vn-satiabie coueteousnesse and
rauenne, for a long and a great deale too longe a
time. And to ioyne vnto the reportes of Histories,
matters of later memorie, coulde the Bishoppe of
Rome haue raysed the late rebellions in the North
and West countreyes in the times of king Henrie, &
king Edward our gracious Soueraignes father
and brother, but by abusing of the ignorant peo-
ple? Or is it not most euident, that the Bishoppe of
Rome hath of late attempted by his Irishe Pa-
triarkes and Bishoppes, sent from Rome with his
Bulles, (whereof some were apprehended) to
breake downe the barres and hedges of the pub-
like peace of Irelande, onely vppon confidence
easilie to abuse the ignorance of the wilde Irishe
men? Or who setteth not that vppon like confidence,
yet

against willfull rebellion.

yet more lately hee hath likewise procured the breache of the publike peace in Englande, (with the longe and blessed continuance whereof hee is sore grieved) by the ministerie of hys disguised Chaplaynes, creeping in laye mens apparell into the houses, and whispering in the eares of certaine Northren borderers, being men most ignorant of their dutye to GOD and to their Prince of all people of the Realme, whome therefore as meete and readie to execute his intended purpose, hee hath by the sayd ignorant masse Priestes, as blind guides leading the blinde, brought those seely blinde subiectes into the deepe ditch of horrible rebellion, damnable to themselves, and verie dangerous to the state of the Realme, hadde not GOD of his mercie myraculously calmed that raging tempest not onlie without any shipwracke of the common wealth, but almost without any shedding of christian and English blood at all.

And yet is much more to be lamented, that not onlie common people, but some other youthfull or unskillfull Princes also, suffer themselves to be abused by the Bishoppe of Rome, his Cardinalles and Bishoppes, to oppressing of Christian men their faithfull subiectes, either themselves, or els by procuring the force and strength of Christian men, to be conueyed out of one Countrey, to oppresse true Christians in an other Countrey, and by these meanes open an entrie vnto Moores and Infydeles, into the possession of Christian Realmes and Countreys: other Christian Princes in the meane time, by the Bishop of Romes procuring also, being so occupied in ciuill warres, or troubled with re-

The sixt part of the Homilie

bellions, that they haue neyther leysure nor abilitie to conferre their common forces, to the defence of their fellowe Christians, against suche inuasions of the common enemies of Christendome the infideles and miscreantes. Woulde to God we might only read & heare out of the histories of olde, and not also see and feele these newe and present oppressions of christians, rebellions of subiectes, effusion of christian bloud, destruction of christian men, decay and ruine of christendome, increase of paganism, most lamentable & pitifull to beholde, being procured in these our dayes, as wel as in tymes past, by the Bishop of Rome and his ministers, abusing the ignorance of gods word, yet remaining in some Christian Princes and people. By which sorow & bitter fruites of ignorance, all men ought to be moued to giue eare and credite to gods word

Le. 18. c. 1

shewing as most truely. so most plainly, how great a mischief ignorance is, & how great & how good a gifte of God knowledg in gods word is: & to begin with y Romish Cleargie, who though they do brag now, as did sometime the Jewish Cleargie, that they cannot lacke knowledg: yet doth God by his holy Prophetes both charge them with ignorance and threaten them also, for that they haue repelled the knowledg of Gods worde and lawe, from themselves, and from his people, that he will repell them, that they shall be no more Priestes.

Ez 7. g. 26

Of. 4. b. 6

Psalms 2.

God likewise chargeth Princes as wel as priests that they shoulde indeuour themselves to get vnderstanding and knowledg in his worde, threatening his heauie wrath and destruction vnto them, if they faile thereof.

And

against wilful rebellion.

And the wise man saith to all men vniuersally, princes, priests and people, where is no knowledge there is no good nor health to the soule: and that all men be vaine in whome is not the knowledge of God, and his holy worde: That they who walke in darkenesse, wot not whether they goe: and that the people that will not learne, shall fall into great mischæfes, as did the people of Israel, who for their ignorance in **G O D S** word, were first led into captiuitie, and when by ignorance afterward they woulde not know the time of their visitation, but crucified Christ our Saviour, persecuted his holy Apostles, and were so ignorant and blinde, that when they dyd most wickedly and cruellie, they thought they dyd God good and acceptable seruice (as doo manie by ignorance thinke euen at thys day:) finallye through their ignorance & blindenesse, their Countrey, Towns Cities, Hierusalem it selfe, and the holy Temple of **G O D**, were all most horrible destroyed, the moste chæfpest part of their people slayne, and the rest led into most miserable captiuitie. For he that made them, had no pittie vpon them, neither would spare them, and all for their ignorance. And the holy Scriptures doe teach, that the people that wyl not see woth their eyes, nor heare with their eares, to learne, and to vnderstand with their heartes, can not bee conuerted, and saued. And the wicked themselves, being damned in hell, shall confesse ignorance in Gods word to haue brought them there vnto, saying. We erred from the way of the truth and the light of righteousnesse hath not shyned vnto vs, and the sun of vnderstanding hath not risen

Pro. 19.
Sap. 13.
Pro. 17.
Ephes. 4.
John. 12.
Esay. 5. 13
Luk. 19. 8
44. & 23
c. 34.
Acts mul-
tis locis
Io. 6. 1, a, 3

Esay. 27.
Osee. 4.
Baru. 3.
Esa. 6. c. 9
Mat. 13. b
14. 15.
Io. 12. 40
Sapi. 5.

sen

The sixt part of the Homilie

sen vnto vs: wee haue wearied our selues in the
 way of wickednesse and perdition, and haue wal-
 ked cumberous and crooked wayes: but the way
 of the Lord haue wee not knowen. And as well
 our Sauour him selfe, as his Apostle S. Paule
 doth teach, that the ignorance of Gods word com-
 meth of the Deuill, is the cause of all errour, and
 mis-iudginge (as falleth out with ignorant Sub-
 iectes, who can rather espie a little mote in the
 eye of the Prince, or a Counsellour, then a greate
 beame in their owne) and vniuersallie it is the
 cause of all euill, and finallye of eternall damna-
 tion, Gods iudgement being seuerer towards those
 who when the light of Chyestes Gospell is come
 into the worlde, doe delight more in darknesse of
 ignorance, then in lyght of knowledge of Gods
 worde: for all are commanded to read or heare, to
 search and studie the holy Scriptures, and are
 promised vnderstandinge to bee giuen them from
 God, if they so doe: all are charged not to beleue ey-
 ther any dead man, nor if any angell should speake
 from heauen, much lesse if the Pope doo speake
 from Rome againste or contrarie to the worde of
 God, from the which wee may not decline, neyther
 to the right hand nor the lefte. In Gods worde
 Princes must learne howe to obey GOD, and to
 gouerne men: in Gods word subiectes must learne
 obedience, both to GOD and their Princes. Olde
 men and young, riche and poore, all men and wo-
 men, alle states, seres and ages, are taught their
 severall duties in the word of God. For the word
 of God is bright, giuing light vnto all mens eyes,
 the shining lampe directing all mens pathes, and
 steps

Mat. 13.

19.

2. Cor. 4.

2. 3. 4.

Math. 7.

Iohn. 3.

Math. 11

b. 15. &

13. a. 9.

f. 43.

Luke. 8.

a. 8.

Iohn. 5.

c. 39.

Psalm. 1.

aa. 7. b 7

Lk. 11, 9

Lk. 16, 8

30. 1

Gal. 3, 8

Deu. 32

Deu. 7. c

14, 15. cc

Rom. 1.

1, Pet. 2

Psalm. 118,

Psalm. 118

& 118

Eph. 5. 14

1, Thell. 5

2, 4. 5.

Iohn. 12,

35. 36.

against wilful rebellion.

steps. Let vs therefore awake from the sleepe and Darknesse of ignorance, and open our eyes that we maye see the light, let vs rise from the workes of Darknesse, that wee may escape eternall Darknesse the due rewarde thereof: and let vs walke in the light of Gods worde, whyles wee haue light, as becommeth the children of light, so Directing the steppes of our liues in that way which leadeth to light and life everlasting, that we may finally obtaine and enioye the same: which God the father of lightes, who dwelleth in light incomprehensible, and inaccessible, graunt vnto vs through the light of the worde, our Sauour Iesus Christe, vnto whome with the holy ghost, one most glorious God, be all honour, praise, and thankesgiuing for euer and euer, Amen.

Thus haue you heard the sixt part of this Homilie, now good people let vs pray.

The prayer as before,

A



A thankesgiuing for the suppression of the last rebellion.

O Heauenly and most merciful father, the defender of all those that put their trust in thee, the sure fortresse of al them that fle to thee for succout: who of thy most iust iudgementes for our disobedience and rebellion against thy holie word, & for our sinful and wicked liuing, nothing answering to our holy profession, whereby we haue giuen an occasion that thy holy name hath beene blasphemed amongst the ignorant, hast of late bothe sore abashed the whole realme and people of England, with the terrour and daunger of rebellion, thereby to awake vs out of our dead sleep of carelesse securitie: & hast yet by the miseries following the same rebellion, more sharply punished part of our countrey men & christian brethren, who haue more neerely felt the same: & most dreadfullic hast scourged some of the seditious persons with terrible execution, iustly inflicted for their disobedience to thee, and to thy seruant their soueraigne, to the example of vs all, and the warning, correction and amendement of thy seruantes, of thine accustomed goodnesse turning alwaies the wickednes of euill men to the profite of them that feare thee, who in thy iudgementes remembring thy mercy, hast by thy assistance giuen the victorie to thy seruauant our
Queene,

A thanksgiuing.

Queene her true Nobilitie, & faithfull subiects, with
so little, or rather no effusion of christian bloud, as also
might haue iustly ensued, to the exceeding comfort of
al sorowfull christian hearts, and that of thy fatherly
pittie, and mercifull goodnes only, and euen for thine
owne names sake, without anye our deserte at all.
W herefore wee render vnto thee moste humble and
heartie thanks for these thy great mercies shewed vnto
vs, who had deserued sharper punishment, moste
humbly beseeching thee to grant vnto all vs that co-
fesse thy holy name, and professe the true and perfecte
religion of thy holy Gospell, thy heavenly grace to
shewe our selues in our liuing according to our pro-
fession: that wee truely knowing thee in thy blessed
word, may obedientlie walke in thy holie comande-
ments, & that we being warned by this thy fatherlie
correction, doe prouoke thy iust wrath against vs no
more: but may inioie the countenance of thy great
mercies towards vs, thy right hand, as in this, so in all
other inuasions, rebellions, and dangers, continuallie
sauing and defending our Church, our Realme, our
Queene, and people of England, that all our poster-
ities ensuing, confessing thy holie name, professing thy
holie name, professing thy holie gospel, and leading
an holy life, may perpetually praise and magnifie thee
with thy onelie son Iesus Christ our Sauour, and
the holie ghost, to whom be all laude,
praise glorie, and empire for
euer and euer

Amen.